

THE THESIS TITLED

" A COMPREHENSIVE STUDY OF THE SŪTRASTHĀNAM
OF THE CARAKA-SAMHITĀ
(With special Reference to Annapāna-Catuṣka)"

BY

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FOR

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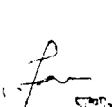
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F O R E W A R D

1. TOPIC chosen for this thesis is " A COMPREHENSIVE STUDY OF THE SŪTRASTHĀNAM OF THE CARAKA-SAMHITĀ (With Special reference to THE ANNA-PĀNA CATUSKA)".
2. The main reference book selected for research on the above topic, is presently available CARAKA-SAMHITĀ, originally known as the Agnivéśa-Tantram, revised by Carakācārya and part of which has been reconstructed and restored by Dṛḍhabalācārya, with Āyurvēda-dīpikā commentary of Cakrapāṇi-Datta, edited by Vaidya Yādavji Trikamji Ācārya, the third edition published by the Nirṇaya-Sāgar-Press, Bombay, in the year 1941.

Other material and references as required from the Ārṣa and other books, namely Kāśyapa-Samhitā, Suśrta-Samhitā, Aśtāṅga-Sangraha, Aśtāṅga-Hṛdaya of Vāgbhaṭa etc., and some modern publications.

3. Why Caraka-Samhitā ? Among the main Ārṣa treatises on Āyurvēda, available at present, the Caraka-Samhitā is pronounced as the best treatise. This work is also regarded as the foremost among the Bṛhat-trayī (i.e. three major-works) namely Caraka-Samhitā, Suśrta-Samhitā and Aśtāṅga-Hṛdaya.

As regards the latter two works, it is established that both these works are much posterior in date, to the Caraka-Samhitā. On perusal of these two treatises, it

is observed that, a number of ślokas and sūtras from the "Caraka-Samhitā" are quoted in verbatim and at times even the names of the authors viz. Agniveśa, Carakācārya etc. and of others are also mentioned in both these works. Hence it could be conclusively said that, Caraka-Samhitā is the first and foremost of all the major treatises on ancient medicine and in date also it is most anterior to all others. Hence the reason for selecting the Caraka-Samhitā.

4) WHY SŪTRA-STHĀNAM ? - Sūtrasthānam which in medical-works means the first general section treating of the Physician, Diseases, Remedies, Diet etc. (Vide M.M. Williams' Sanskrit into English Dictionary Page No.1241 Column II) comprises the basic principles and philosophy of Āyurveda. Hence Sūtrasthānam of any medical work describes in an aphoristic way, The general principles and philosophy and preliminaries of all the sections. Therefore, it embodies the spirit underlying the whole work. It is also regarded as the very head of the compilation. Therefore Sūtrasthānam is selected for research on the topic.

5) WHY ANNA-PĀNA-CATUSK? - There are in all eight Sections/Sthānas of the Caraka-Samhitā. Of them Śloka or Sūtra-Sthānam i.e. Section on general principles of the work under review consists of thirty chapters/Adhyāyas.

These have been further divided in seven sub-sections i.e. Catuskas meaning a group of four chapters. The titles and order of the catuskas and serial numbers of the Chapters comprising them are as follows:

- 1) Chapter 1 to 4 - Bhéśaja-Catuška/Subsection on drugs-medicines-remédies.
- 2) Chapter 5 to 8 - Swastha-Catuška/Subsection on personal health public hygien.
- 3) Chapter 9 to 12 - Nirdéśa-Catuška/Subsection on directives.
- 4) Chapter 13 to 16 - Kalpanā-Catuška/Subsection on Pharmaceutics.
- 5) Chapter 17 to 20 - Roga-Catuška/Subsection on nosology.
- 6) Chapter 21 to 24 - Yojanā-Catuška/Subsection on applied therapeutics.
- 7) Chapter 25 to 28 - Anna-pāna Catuška/Subsection on Diet & Dietetics.

Chapter Nos. 29 and 30 are termed as Samgraha-adhyāyas i.e. Miscellaneous or synoptical chapters. Now importance of each of these subsections cannot be over emphasised. Even then as the food and Drinks are equally important for a healthy as well as an ailing person, dietetics becomes an unavoidable aspect for all. A righteous dietetic regimen maintains health, prevents many preventable diseases and also cures some disorders of nutritional origin. In view of such crucial role of dietetics in human life, Anna-pāna Catuška is selected as the topic for this thesis.

6) A SHORT EXTERNAL EXAMINATION OF THE SYSTEM OF CATUŠKAS:-

Out of the great personages namely Punarvasu Ātreya, Agnivéśa, Carakācārya and Dr̥ḍhabalācārya all sharing authorship .

of the available Caraka-Samhitā, it is difficult to ascertain the introducer of the system of Catuskas. Because neither the original Agnivéśa-Tantram, nor the one redacted or revised by Carakācārya is available as on today. In as much as only the Caraka-Samhitā further restored and completed by Drdhabatācārya by re-constructing two sections and some Chapters, is available it is difficult to ascertain who of the above masters introduced this system of Catuskas in the Sūtrasthānam of this treatise. This system is not observed in any ~~later~~ works either major or minor. The authors themselves have not furthered any explanation on this system. However, the objective or purpose of introduction of this system is clear that, the introducer has done so to expound on the 7 main subject-heads by devoting four chapters for each. The last two chapters viz. Sūtra, 29 & 30 are devoted for treating some miscellaneous subjects and topics. Beyond this objective, no other reason for introducing system of Catuskas is evident. If there is any, it lost its meaning during the period of darkness and as such the commentators could not throw any light on them because the tradition could ^{not} reach the commentators intact.

- 7) STYLE, DIETION ETC :- The system of description of these Chapters is mainly of Upadéśa type, question and answer type and at times discussion type in general. Mainly prosody and also prose are seen throughout the section. The text in form of prosody is seen interwoven in many meaters.

There are approximately 5,294 lines altogether and 33,004 words comprise these lines. In the last i.e. 30th Chapter at the end an index of all the 120 chapters of the treatise is recorded enumerating their titles and order of their occurrence and section and subsection-wise. In the concluding verses/colophons of each chapter a concise re-capitulation of the subjects and topics, discussed these under is recorded. As a treatise of traditional type (Āṛṣa-Tantram) diction, style construction and presentation are of that good old date, which sometimes, even the scholars find difficult, being broad and all inclusive. This must have been in tune with, the system of education of that time of Mahārṣi Ātreya. Almost all the commentators have commented traditionally on the original texts in the order and form as they are, except the difference of some pāṭha-bhédas.

As regards the aphorisms/sūtras-Cakrapāṇi the foremost among the pronounced ones, says aphorism is of four kinds viz. 1) Aphorism of the master, 2) Aphorism of the disciple, 3) Aphorism of the redactor or one who revises the work, and 4) Individual aphorism (Ekiya-Sūtram).

8) THE PURPOSE AND OBJECTIVE OF THIS THESIS :-

Through thousands of years, the Caraka-Samhitā originally known as the Agnivéśa-Tantram the foremost and most scholarly compiled medical work, probably the first of its kinds, and therefore India's national heritage, has

percolated to the medical-Fraternity and yet this work occupies a prime place among ancient works on medicine. But, in these modern days, as the system of education, inclusive that of medical education has radically changed to keep pace with the time and needs, Modern students, teachers, research-workers and even others interested in the ancient-system of medicine, find that many subjects and topics are quite diffused, not only in the same chapter but also in other chapters of the same section and even in the chapters under other sections. Thus information on one subject and/or topic is spread over in many chapters. Many times discussion of one same subject and/or topic appears to be incomplete and/or abruptly winded up or interfered by some other relevant and at time even irrilevent subject and/or topic. Many examples of this can be pointed out, but limiting ourselves to the topic of this thesis, we find information on the subject of diet and dietetics, even out of the Annapāna-Catuṣka (i.e. Sūtrasthāna Chapters No. 25 to 28). Thus many vital points and aspects of diet and dietetics such as three divisions of the stomach-capacity, the eight special aspects of eating & drinking have been treated in the Vimāna-Sthānam in Chapters 1 & 2. So many other subjects and topics which have close and direct concern with Diet and dietetics are diffused in so many other Chapters of the whole text. All this will be evident from perusal of hundreds of pieces of information gathered by the author of this thesis, in his contribution of six chapters

of textual material and more from the bodies of Chapters on Five-Protoelements and the Thermal Element. From the presentation of this research work in six chapters, embodying all the major and minor aspects of diet and dietetics, it will be evident that the purpose & objective of the thesis is successfully accomplished. From this thesis one can definitely understand the whole subject easily, in a much better way and completely.

It is attempted to search, collect, regroup in orderly manner all such relevant subjects and topics, pertinent to diet and dietetics - systematically to bring home the whole subject. For accomplishing this the whole treatise asuch and each aphorism in each chapter, out of the total number of 120 chapters has been observed and brought under purview of the pertinent subjects and topics.

METHODOLOGY - In ancient India, even outside the fold of Āyurvedic literature representing especially "Sūtra" period, was mainly designed to sift and compile subject-wise and topic-wise. The scriptures such as Upaniṣadas and as a result we come by the Brahma-Sūtras of Bādarāyaṇa. In Brahma-Sūtras every subject is grouped under an Adhikaraṇa with topic interspersed in between. So the subjectwise and/or topic-wise presentation of the Samhitā-type literature of diffused sources is not new to Indian and other scholars.

- i) THE COMPREHENSIVE STUDY - is undertaken here of the subject of diet and dietetics, with general and particular

comments on each topic after grouping them relevantly under different unitary heads, a cogitant interpretation is offered, bringing about propriety of the same. All this work has been ~~done~~ strictly within the frame work of topic under review i.e. with special reference to Annapāna-Catuṣka. That, such comprehensive study mainly reflects regrouping of subjects bringing more relevance, among the diffused and spread over informative pieces is reconed as NEW and DIFFERENT from the original one is not only supported ~~but~~ strongly advocated and upheld by Carakācārya himself for which, authority of Mahārṣi Ātreya is quoted by him. (Vide Vimāna-Sthāna VI-4(2)). It reads "A classifier may classify a subject admitting of classification, in one particular way. Regrouping his subject over and over again with reference to different indices, he is able to achieve a fresh grouping each time. Such subsequent regrouping DOES NOT REPUDIATE THE VALIDITY of the previous one. Although such regrouping may appear similar as regards number, yet in the light of the nature of differentiating factors, they are infact different (i.e. NEW)".

Well-grounded on this sound base, provided by the every first hand authority of Mahārṣi Ātreya we propose to regroup subjects and topics, falling under purview of the Anna-pāna-Catuṣka", with discussion/comments on them wherever necessary, bringing about their propriety and evaluation of the inherent propriety, with graphic and sound interpretation wherever necessary.

आयुर्वेदे चरकसंहिता चूडमणिरिव विश्रुषिता। "चरकसंहिता
सूत्रस्थानान्तर्गता अन्नपानचतुष्कस्य व्यापकाभ्यासः" इत्यस्य प्रबन्धस्य
विषयोऽस्ति। चरकसंहितायाः सूत्रस्थाने प्रथमाध्यायात् प्रत्येकं चत्वारः कृत्वा
सप्तचतुष्काणि वर्णितानि सन्ति, तद्यथा - प्रथमो भेषज-चतुष्कः, द्वितीयो
स्नस्थ-चतुष्कः, तृतीयो निर्देश-चतुष्कः, चतुर्थो कल्पना-चतुष्कः, पञ्चमो
शेषा-चतुष्कः, षष्ठो रोगना चतुष्कः, तथा च सप्तमो अन्नपान-चतुष्कः इति।
शेषोऽनन्तरात् त्रिंशोऽध्यायो च संग्रहाध्यायो इत्यारव्यालो।

आलोडनात् पुत्रेषां सप्तचतुष्काणां दृश्येते हि बहवो अन्नपान-
विषयकाः विषयाः अन्यस्थानान्तर्गताः सन्ति। यथा विमानस्थाने प्रथमं तथा च
द्वितीयाध्यायान्तर्गते रराविमानं, त्रिविधं कुक्षीयं विमानं, अण्डो आहारविधिं विशेषावतनानि
इत्यादयः। एवं अन्यस्थानान्तर्गतेषु अनेकाध्यायेषु अपि अन्नपानसम्बन्धिताः
अनेकाः विषयाः विकीर्णाः दृश्यन्ते। अन्निवेशात् तं न प्रतिसंस्कर्तुं चरकाचार्येणापि
पुत्रेषां विषयाणां सङ्कलनं न कृतं, तथैव दृढवताचार्येणापि चरकसंहितायाः अप्राप्त
भागाः एव सम्पूरिताः। एवं न केवाऽन्नपान-चतुष्कः अपि तु सर्वाण्येव चतुष्काणि
किंवा सम्पूर्णा चरकसंहिता एव पुनर्निविनी करणार्थं प्रतिसंस्करणमपेक्षते।

अनया दृष्ट्या सङ्कलनं सर्वेषां अन्नपानविषयकाणां सन्दर्भिणां तथा च
तेषां विषयं प्रातिविषयमधिकृत्य पुनर्ग्रथनं हि उद्देशः अस्य प्रबन्धस्य। तदर्थं
प्रबन्धकर्तृणा सर्वे एव विंशतिशततन्माश्वाध्यायान् अभ्यस्य आलोड्य च पञ्चाध्यायाः
विशेषेण ग्रथिताः अन्नपानविषयमधिकृत्य तथा च सामान्यतः तत्तद्विषयमधिकृत्य,
तद्यथा - १) पञ्चभूतविज्ञानम् २) अग्निविज्ञानम्, ३) रसवीर्यादि विज्ञानम्

४) माहारविधि विज्ञानम् ५) हिताहित असात्यादि विज्ञानम् तथा च

६) अन्नपान स्वरूप विज्ञानम् इति।

पुनर्दिष्यका अन्येष्वपि पद्धतिः कुर्यापोह्य आङ्गत्वाभावायां
लिखित प्रस्तावनायां विस्तरेण मण्डिता अस्ति। तां अधिकृत्य अस्य प्रबन्धस्य
रचना तथा चाकृतिबन्धस्य नैकानि कारणानि, युक्त्यपेक्षया निवेदितानि
तन्त्रैव द्रष्टव्यानि। अवगम्यते हि चरकसंहितायाः अवलोकनात् बहवः विषयाः
स्वर्गेषु विंशतिशततमाध्यायेषु न केवलं विकीर्णाः अपि तु प्रकरणभेदानधिकृत्य
नैकवारं पुनःपुनः प्रतीपादिताः सन्ति। गुप्ता सूत्र-संहिता कर्तृणामपि पद्धतिः
वर्तमानकालस्य वैद्यकविद्या अध्ययन, अध्यापन, अन्येष्वपि दृष्ट्या शिन्ना।

तथा च प्रतीपादयितुं अवगम्यते च अतीव कठिना दुर्बोधा च पुराणी पद्धतिः
दृश्यते। अतः एतत् दुर्बोधित्वं निवारणाय केवलं अन्नपानविषयमाधिकृत्य
चरकसंहितायाः अन्नपान चतुष्कस्य पुनर्नविनीकरणाय च अयं प्रयत्नः।

कस्मात् ? उक्तं हि -

विस्तारयति तेशोक्तं संक्षिपत्यति विस्तृतम्।

संस्कृता कुरुते तन्नं पुराणं च पुनर्नविम् ॥ इति।

एवं पुनर्नविनीकृतानां रचितानां अध्यायानां अवलोकनात् स्पष्टं भवति मया कृतं
अध्ययसायः तथा च कष्टतमं अन्येष्वपि कृतं विषयमाधिकृत्य। एवं एतेन
प्रयत्नेन वर्तमान संहितायाः दुर्बोधित्वं, किञ्चित्, पुनरुक्त्यादयः दोषाः
निवृत्ताः स्युः। सुखबोधित्वेन सुखप्रप्तयेन सफलो मत्प्रयासः भवतु
इति आशासे।

प्रथमोऽध्यायः ।

पञ्चभूतविज्ञानम् ।

भूतोत्पत्ति क्रमः -

1. जायते बुधिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते ।
परं स्वादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम् ॥ शा. १.६६

भूतप्रकृतिः अपरविधा -

2. स्वादीनि बुधिरव्यक्तमहङ्कारस्थाऽप्यमः ।
भूतप्रकृतिकदिष्टा विकाराश्चैव षोडश ॥ शा. १.६३

आयुर्वेदोक्त द्रव्यसंग्रहः -

3. स्वादीन्यात्मा मनः कातो दिशश्च द्रव्यसंग्रहः ।
सौन्दर्यं चैतनं द्रव्यं निरिन्द्रियमचेतनम् ॥ सू. १.४८

सर्वं द्रव्यं पाञ्चभौतिकम् -

4. सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे; तच्चेतनावदचेतनं च,
तस्य गुणाः रूपादयो गुणद्वयश्च द्रवान्ताः, कर्म पञ्चविधमुक्तं
वमनादि ॥ सू. २६.१०

षड्धातात्मकः पुरुषः -

5. स्वादयश्चेतनाषण्ठा धातवः पुरुषः स्मृतः ।
चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः ॥ शा. १.१६

6. गर्भस्तु स्वाद्यन्तरिक्षवाय्वग्नितोयभूमिविकारश्चेतनाधिष्ठानभूतः ।
सर्वमनया युक्त्या पञ्चमहाभूतविकारसमुदायात्मको गर्भश्चेतनाधिष्ठानभूतः;

स ह्यस्य षण्ठो धातुरुक्तः ॥ - आत्मनःभूतगुणोत्पादनम् सू. ४.६

7. तत्र पूर्वं चेतनाधातुः सत्त्वकरणौ गुणग्रहणाय प्रवर्तते; सहि हेतुः
कारणं निमित्तमक्षरं कर्तुं मन्ता वेदिता बोध्या द्रष्टा धाता ब्रह्मा-
विश्वकर्मा विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्योऽगुणी ग्रहणं प्रधानमव्यक्तं
जीवो ज्ञः पुद्गलश्चेतनावान् वि (प्र)भुर्बुद्धिर्लाभा-
चान्तरात्मा चेति । सगुणो पादान् कालेऽन्तरिक्षं पूर्वतरुमन्येभ्यो
गुणेभ्य उपादत्ते यथा - प्रलयात्यये चित्तं प्रभुर्बुद्धिर्लाभा-
चान्तरात्मा चेति ।

- 7 सत्वोपादानः पूर्वतरमाकाशं सृजति, ततः क्रमेण व्यक्ततरगुणान् धातून्-
वाय्वादिकांश्चतुरः; तथा देहग्रहणोऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते,
ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः। सर्वमपि तु
स्वत्वे तदुपोपादानं मणुना कालेन भवति ॥ शा. ४.८

सर्वेषां गर्भभावानां पांचभौतिकत्वम्-

- 8 तत्रास्य केचिदङ्गावयवा मातृजादीनवयवान् विभज्य द्वर्धमुक्त्वा यथावत्।
महाभूतविकारप्रविभक्तिन त्विदानीमस्य तांश्चैवाङ्गावयवान् कांश्चित्
पर्यायान्तरेणापरांश्चानुव्याख्यास्यामः। मातृजादयोऽप्यस्य महाभूतविकारा भूत्वा
तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च, वाय्वात्मकं शब्दः
श्रोत्रं लाघवं सौक्ष्म्यं विरेकश्च, वाय्वात्मकं स्पर्शः स्पर्शनिं सौक्ष्म्यं प्रेक्षं
धातुव्यूहनं चेष्टाश्च शारीर्यः, अग्न्यात्मकं रूपं दृशनिं प्रकाशः पाक्तिरौष्ण्यं च,
ऊर्वात्मकं रसो रसनं सौख्यं मार्दवं रसैः क्लेदश्च, पृथिव्यात्मकं गन्धो घ्राणं
गौरवं स्थैर्यं मूर्तिश्चैति ॥४॥ शा. ४.१२

चिकित्साधिष्ठान पुरुषः पांचभौतिकः

- 9 षड्धातवः स्मृदिताः 'पुरुष' इति शब्दं लभन्ते; तद्यथा -
पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः
स्मृतिताः पुरुष इति शब्दं लभन्ते ॥ शा. ५.४
10 तस्य पुरुषस्य पृथिवी मूर्तिः, आपः क्लेदः, तेजोऽभिसन्तापः, वायुः
प्राणः, पिण्डपिराणि, ब्रह्मान्तरात्मा ॥ शा. ५.५

शरीरस्य पांचभौतिकत्वम्

- 11 तत्र शरीरं नाम चैतनाधिष्ठानभूतं पंचमहाभूतविकारसमुदायात्मकं
समयोगवाहि ॥ शा. ६.४

शरीरवयवानां पांचभौतिकत्वम्

- 12 तत्र यदि शेषतः स्थूलं स्थिरं मूर्तिमिदं दुरुस्वरकठिनमङ्गं नरवासिदन्त-
मांसचर्मवर्चः केशस्मृत्तोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च;
यद्द्रवसरमन्दान्धमृदूपिच्छितं रसरुधिरक्लाकफपित्तमूत्रस्वेदादि

- 12 तदाद्यं रसो रसनं च; यत् पित्तभूजा च यो या च भाः शरीरे तत्
 सर्वमग्नेयं रूपं दर्शनं च; यदुच्छ्वासप्रश्वासौन्मेषनिमेषाकुञ्चनप्रसरण-
 गमनप्रेरणधारणादे तदायवीयं स्पर्शः स्पर्शनं च; यद्विविक्तं यदुच्यते
 महान्ति चाणूनि स्लोतांस्त्रि तदान्तरीक्षं शब्दः श्रौतं च; यत् प्रयोज्यं
 तत् प्रधानं बुद्धिर्मानस्य। इति शरीरावयवसंख्या यथास्थूलभेदेन/वयवानां
 निर्दिष्टा ॥ शा. ८.१६
- 13 भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनीजवो देहमुपैति देहात्।
 कर्मात्मकत्वान्न तु तस्य हस्यं दिव्यं विना दर्शनमस्ति रूपम् ॥ शा. २.३१
- 14 सः सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः।
 स चेतनाधातुरतीन्द्रियश्च स नित्ययुक्तः सानुशयः स एव ॥ शा. २.३२
- 15 रसात्ममातापितृसंभवानि भूतानि विधादश षट् च देहे।
 चत्वारि तन्मात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु ॥ शा. २.३३
- 16 भूतानि मातापितृसंभवानि रजश्च शुक्रं च वदन्ति गर्भे।
 आप्यायते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि ॥ शा. २.३४
- 17 भूतानि चत्वारि तु कर्मजानि यान्यात्मलीनानि विशन्ति गर्भम्।
 स बीजधर्मस्थपरापराणि देहान्तराप्यात्मनि याति याति ॥ शा. २.३५
- 18 रूपाद्धि रूपप्रभयः प्रसिद्धः कर्मात्मिकानां मनसो मनस्तः।
 भवन्ति ये त्वाकृतिबुद्धिभेदा रजस्तमस्तत्र च कर्म हेतुः ॥ शा. २.३६
- 19 वाय्वाग्निश्चैव गुणपादवत्तत् षड्भ्यो रसेभ्यः प्रभवश्च तस्य।
 शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय ॥ शा. २.४
- 20 तन्नानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि
 सत्तामिन्द्रियाणां तेजश्चक्षुषि, रवं श्रोत्रे, घ्राणे क्षितिः, आपो रसने,
 स्पर्शनेऽनितो विशेषेणोपपद्यते; तन्न यद्यदात्मकमिन्द्रियं
- 21 विशेषान्तत्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावादिभूताच्च ॥ सू. ८.१४
 एकेकाधिकयुक्तानि स्वादीनामिन्द्रियाणितु।
- 22 पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते ॥ शा. १.१४

22 स्पर्शनिर्ग्रथविज्ञेयः स्पर्शो हि सविपर्ययः ॥ शा. १. ३०

23 अग्रे तु तावद्रव्यभेदमभिप्रेत्य किञ्चिदभिधास्यामः । सू. २६. १०

— द्रव्याणां पाञ्चभौतिकत्वम् —

24 तत्र द्रव्याणि गुरुरवरकाठिनमन्दास्थिरविशदसान्द्रस्थूलगन्धगुणबहुतानि पार्थिवानि, तान्युपचयसञ्घातगौरवस्यैवकराणि, द्रवस्निग्धशीतमन्दमृदुपिच्छितरसगुणबहुतान्याप्यानि, तान्युपकरोदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि; उष्णतीक्ष्णसूक्ष्मलघुरुक्षविशदरूपगुणबहुतान्याम्नेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि; लघुशीतरुक्षरवरविशदसूक्ष्मस्पर्शगुणबहुतानि वायव्यानि, तानि रौक्ष्यगुणानि विचारवैशद्यलाघवकराणि, मृदुलघुसूक्ष्मभ्रूक्ष्णशब्दगुणबहुतान्याकाशात्मकानि, तानि मार्दवसौम्यवैशद्यलाघवकराणि ॥ सू. २६. ११

25 लघूनि हि द्रव्याणि वाय्वाग्निगुणबहुतानि भवन्ति; पृथ्वीसौम्यगुणबहुतानीतराणि ॥ सू. ५. ६.

— पञ्चभूतेभ्यो षड्रसोत्पत्तिः —

26 षट् पञ्चभूतप्रभवाः संख्याताश्च यथा रसाः ॥ सू. १. ३८ ½
तेषां षण्णां रसानां सौम्यगुणातिरेकान्मधुरो रसः, पृथिव्याभिभूयिष्यत्वादम्लः, सलिलाम्बिभूयिष्यत्वाल्लवणः; वाय्वाग्निभूयिष्यत्वात्कटुकः; वाय्वाकाशातिरेकत्वान्तिक्तः; पवनपृथिवीव्यतिरेकात् कषाय इति। पुनरेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महद्भूतानां भूतानामिव स्थावरजङ्गमानां नानावर्णकृतिविशेषाः; षट्त्वमप्यत्र कालस्योपपन्नो महद्भूतानां न्यूनातिरेकविशेषः ॥ सू. २६. ४०.

27 तत्राग्निमाकृतात्मका रसाः प्रायेणोर्ध्वभाजः, लाघवादुत्प्लवनत्वाच्च वायोर्ध्वज्वलनत्वाच्च वैक्षः; सलिलपृथिव्यात्मकास्तु प्रायेणोर्ध्वभाजः; पृथिव्यागुरुत्वान्निम्नगताच्चोदकस्य; व्यामिश्रात्मकाः पुनरुभयतोभाजः ॥

सू. २६. ४१

28 बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।

समनस्काश्च पञ्चाश्च विकारा इति संज्ञिताः ॥ शा. १.६४

29 हस्तौ पादौ गुदोपस्थं वागिन्द्रियमथापि च ।

कर्मेन्द्रियाणि पञ्चैव पादौ गमनकर्माणि ॥ शा. १.२५

30 पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे ।

जिह्वा वागिन्द्रियं वाक् च सत्याज्योतिस्तमोऽनृता ॥ शा. १.२६

पाञ्चभौतिकं पञ्चपञ्चकम्

31 तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनिमित्तं पञ्चोन्द्रियाणि ॥ सू. ८.८

पञ्चोन्द्रियद्रव्याणि - रवं वायुज्योतिरापो धरिति ॥ सू. ८.९

32 पञ्चोन्द्रियाधिष्ठानानि - अक्षिणी, कर्णौ नासिके जिह्वा त्वक् चेत्येते ॥ सू. ८.१०

33 पञ्चोन्द्रियार्थाः - शब्दस्पर्शरूपरसगन्धाः ॥ सू. ८.११

34 पञ्चोन्द्रियबुद्ध्ययः - चक्षुर्बुद्ध्यादिकाः, ताः पुनरिन्द्रियैर्न्द्रियार्थं

स्तत्प्राप्तमसन्निकर्षजाः, क्षणिका, निश्चयात्मिकाश्च, इत्येतत्

पञ्चपञ्चकम् ॥ सू. ८.१२

35 इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम् ।

अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृणयो विदुः ॥ शा. १.६५

36 शरीरं हि गते तस्मिन् शून्यागारमचेतनम् ।

पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते ॥ शा. १.७४

महाभूतानां गुणाः

37 महाभूतानि रवं वायुरग्निरापः क्षितिस्थिता ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः ॥ शा. १.२७

38 तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे ।

पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः ॥ शा. १.२८

39 रवरं च चक्षुः श्रोत्रं धूजलानिततेजसाम् ।

आकाशस्याप्रतीघातो दृष्टं तिष्ठं यथाक्रमम् ॥ शा. १.२९

40 लक्षणं सर्वमेतत् स्पर्शनिन्द्रियगोचरम् ।

— पांच भौतिकाः शारीरोष्माणः —

41 भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः ।

पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि ॥ चि. १५.१३.

42 यथस्वं स्वं च पुष्णान्ते देहे द्रव्यगुणाः पृथक् ।

पार्थिवाः पार्थिवानेव शोष्णाः शोष्णाश्च कृत्स्नशः ॥ चि. १५.१४

— पांच भौतिकाः धात्वन्नयः —

43 तेजो रस्तानां सर्वेषां मनुजानां यदुच्यते ।

पित्तोष्मजः स रगोण रसो रक्तत्वमृच्छति ॥ चि. १५.२८

44 वाय्वम्बुलेजसा रक्तमूष्मजा चाभिसंयुतम् ।

स्थिरतां प्राप्य मांसं स्यात् स्त्रोष्मजा पक्वमेव तत् ॥ चि. १५.२९

45 पृथिव्यग्न्यनिष्ठादीनां संघातः स्त्रोष्मजा कृतः ॥ चि. १५.३०

46 रघरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम् ।

47 करोति तन्न सौष्यमिस्थ्यां मध्ये समीरणः ॥ चि. १५.३१

48 मेदसस्तानि पूर्यन्ते स्नेहोमजा ततः स्मृतः ।

तस्मान्मज्जस्तु यः स्नेहः शुक्रं संजयते ततः ॥ चि. १५.३२

49 वाय्वाकाशादिभिर्भविः सौष्यं जायतेऽस्थिषु ।

50 तेन स्त्रवति तच्छुक्रं नवात् कुम्भादिवोदकम् ॥ चि. १५.३३

51 इति भौतिक धात्वन्नपक्वृणां कर्मभाषितम् ॥ चि. १५.३८½

— पांच भौतिकाः लक्षणभूताः छायाः —

52 खादीनां पत्र पञ्चानां छाया विविधलक्षणाः ।

नाभसी निर्मिता नीला सस्नेहा सप्रभेयचा ॥ इं. ७.१०

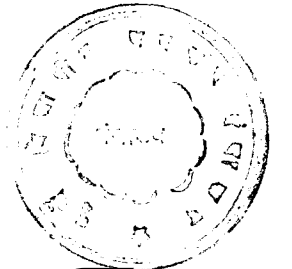
53 रूक्षा स्यावारुणा या तु वायवीसा हतप्रभा ।

विशुद्धरक्ता लाग्नेयी दीप्ताभा दक्षिप्रिया ॥ इं. ७.११

54 शुद्धवैदूर्य विमला सुस्निग्धा चाम्भसीमता ।

स्थिरा स्निग्धा घना भक्षणा श्यामा श्वेता च पार्थिवी ॥ इं. ७.१२

55 वायवी गर्हिता त्वासां चतस्रः स्युः सुखोदयाः ।
 वायवी तु विनाशाय क्लेशाय मर्तेऽपि वा ॥ इ. ७-१३.



द्वितीयोऽध्यायः ।

अग्नि विज्ञानम् ।

- 1 मान्नाशी स्यात् । आहारमान्ना पुनराग्निबलापोक्षिणी ॥ सू. ५.३.
- 2 मान्नावध्यशनमशितमनुपहत्य प्रकृतिं व्यतवर्णसुरवायुष्ण-
योजयत्युपयोक्तारमवश्यमिति ॥ सू. ५.८
- 3 अग्निषु तु शारीरेषु चतुर्विधो विशेषो व्यतभेदेन भवति ।
तद्यथा - तीक्ष्णो, मन्दः, समो विषमश्चेति । तत्र तीक्ष्णोऽग्निः
सर्वपिचारसहः, तीक्ष्णपरीतलक्षणस्तु मन्दः, समस्तु स्वल्पपचारतो
विकृतिमापद्यतेऽनपचारतस्तु प्रकृताववातिष्ठते, समलक्षणविपरीत-
लक्षणस्तु विषम इति । एते चतुर्विधाभवन्त्यग्नयश्चतुर्विधानामैव
पुरुषाणाम् । तत्र समवातपित्तश्लेष्मणां प्रकृतिस्थानां समा-
भवन्त्यग्नयः, वातलानां तु वाताभिश्चूतेऽग्न्याधिष्ठाने विषमा भवन्त्यग्नयः,
पित्तलानां तु पित्ताभिश्चूते ह्यग्न्याधिष्ठाने तीक्ष्णा भवन्त्यग्नयः,
श्लेष्मलानां तु श्लेष्माभिश्चूतेऽग्न्याधिष्ठाने मन्दा भवन्त्यग्नयः ॥ वि. ६.१२
- 4 तेषां तु स्वतु चतुर्विधानां पुरुषाणां चत्वार्यनुप्रणिधानानि धैर्यस्कराणि
भवन्ति । तत्र समसर्वधातूनां सर्वाकारसमम्, अधिकदोषाणां तु त्रयाणां
यथास्वं दोषाधिक्यमभिसमीक्ष्य दोषप्रतिकूलयोगीनि त्रीष्यनु(न्)
प्रणिधानानि धैर्यस्कराणि भवन्ति यावदग्नेः समीभावात्, समे तु
सममेव कार्यम्, एवं चेष्टा भैषजप्रयोगाश्चापरे । तान् विस्तरेणानु-
व्याख्यास्यामः ॥ वि. ६.१४
- 5 आयुर्वर्णो व्यतं स्वास्थ्यमुत्साहोपचर्यो प्रभा ।
ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाद्विहेतुकाः ॥ चि. १५.३
- 6 ज्ञान्तेऽग्नेौ म्रियते युक्ते चिरंजीवत्यनामयः ।
रोगी स्यादिकृते मूत्रमग्निस्तस्मान्निरुच्यते ॥ चि. १५.४
- 7 यदन्नं देहधातुजो व्यतवर्णादि पोषकम् ।
तत्राग्निर्देतुराहारान्न स्यपक्वाद्रसादयः ॥ चि. १५.५
- 8 अन्नमादानकर्मातु प्राणः कौण्डं प्रकर्षति ।

- 8 तद्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम् ॥ चि. १५.६
- 9 समानेनावधूतोऽग्निरुदर्यः पवनोदहः।
काते भुक्तं स्मं सम्यक् पचत्यायुर्विविधये ॥ चि. १५.७
- 10 पुवं रसमाशयानामाशयस्थमधः स्थितः।
पचत्यग्निर्यथा स्यात्पामोक्षनायाम्बुलण्डुलम् ॥ चि. १५.८
- 11 अन्नस्य भुक्तमानस्य षडसस्य प्रपाकतः।
मधुराद्यात् कफो भावात्फेनश्च त उदीर्यते ॥ चि. १५.९
- 12 परं तु पच्यमानस्य विदग्धस्यान्तर्भावतः।
आशयाद्भ्यवमानस्य पित्तमच्छमुदीर्यते ॥ चि. १५.१०
- 13 पक्वाशयं तु प्राप्तस्य शोण्यमाणस्य वह्निना।
परिपिण्डितपक्वस्य वायुः स्यात्कटुभावतः ॥ चि. १५.११
- 14 अन्नमिष्टं ह्युपरितमिष्टैर्गन्धादिभिः पृथक्।
देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च ॥ चि. १५.१२
- 15 भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनामसाः।
पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्चान्ति हि ॥ चि. १५.१३
- 16 यथास्वंस्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक्।
पार्थिवाः पार्थिवानेष शेषाः शेषांश्च कृत्स्नशः ॥ चि. १५.१४
- 17 सप्तभिर्देहातारो धातवो द्विविधं पुनः।
यथास्वमाग्नेभिः पाकं यान्ति किट्टप्रसादवत् ॥ चि. १५.१५
- 18 तेजो रसानां सर्वेषां मनुजानां यदुच्यते।
पित्तोष्मणः स राशेण रसो रक्तममुच्छति ॥ चि. १५.१६
- 19 वाय्वम्बुतेजसा रक्तमूष्मणा चाभिसंयुतम्।
स्थिरतां प्राप्य मांसं स्यात् स्वीष्मणा पक्वमेव तत् ॥ चि. १५.१७
- 20 स्वतेजोऽम्बुगुणास्निग्धोद्विक्तं मेदोऽभिजायते।
पृथिव्यग्न्यानितादीनां संघातः स्वीष्मणा कृतः ॥ चि. १५.१८
- 21 रवरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम्। चि. १५.१९

- 22 मैदसस्तानि पूर्यन्ते स्नेहो मज्जा ततः स्मृतः ।
तस्मान्मज्जास्तु यः स्नेहः शुक्रं संजयते ततः ॥ चि. १५. ३२
- 23 वाक्वाकाशादिभिर्भावीः सौषिर्गं जायतेऽस्थिषु ।
- 24 तेन स्रज्वाति तच्छुक्रं नवात् कुम्भादिवोदकम् ॥ चि. १५. ३३
- 25 इति भौतिकधातवन्नपक्तृणां कर्म भाषितम् ॥ चि. १५. ३८
- 26 अन्नस्य पक्ता सर्वेषां पक्तृणामधिपो मतः ।
तन्मूलास्ते हि तद्बुद्धिस्तयवृद्धिस्तयात्मकाः ॥ चि. १५. ३९
- 27 तस्मान्नं विधिवधुक्तेरन्नपानेन्धनैर्हितैः ।
पाठयेत् प्रयतस्तस्थस्थितौ स्यायुर्बलस्थितिः ॥ चि. १५. ४०
- 28 आग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः ।
मातृवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु ॥ चि. १३. ९
- 29 मन्दोऽग्नौ मतिर्नैर्भुक्तैरपाकादोष संचयः ।
प्राणाग्न्यपानान् संदूष्य मागन्निद्धाऽधरोत्तरान् ॥ चि. १३. १०
- 30 त्वङ्मासान्तरमागम्य कुक्षिमाध्मापयन् भ्रूणम् ।
जनयत्युदरं - - - - - ॥ चि. १३. ११
- 31 उदराश्लुपजायन्ते मन्दाग्नीनां विशेषतः ॥ चि. १३. १५ ½
- 32 रुद्धा स्वेदाब्जवाहीनि दोषाः स्नेतांसे संचिताः ।
- 33 प्राणाग्न्यपानान् संदूष्य जनयत्युदरं नृणाम् ॥ चि. १३. २०
- 34 मन्दोऽग्निः कृद्व्यागज्वलं कार्श्यं चोदरत्प्लवङ्गम् ॥ चि. १३. २१ ½
- 35 वायुः प्रकुपितः कुक्षिहृदस्तेगुदमार्गिः ।
हत्वाऽग्निं कफमुद्धूय तेन रुद्धमातिस्ततः ।
आचिनोत्युदरं जन्तोस्त्वङ्मासान्तरमाधितः ॥ चि. १३. २३, २४
- 36 पित्तं समाचितम् प्राप्यानिर्लफ्णौ रुद्धा मागमुन्मागमास्थितम् ।
- 37 निहन्त्यामाशये वर्द्धिं जनयत्युदरं ततः ॥ चि. १३. २७
- 38 दुर्बलाग्नेरपथ्यमविरोधिगुरुभोजनैः ।
स्नीदन्तैश्च रजोरोममिण्मूत्रास्थिनखादिभिः ॥ चि. १३. ३२

३७ विषैश्च मन्दैवताधाः कुपिताः संचयं त्रयः ।

ज्ञानैः कोष्ठे प्रकुर्वन्तो जनयत्युदरं नृणाम् ॥ चि. १३. ३३.

३८ स्नेहपीतस्य मन्दाग्नेः क्षीणस्यातिकृशस्य वा ।

अत्यम्बुपानान्नष्टेऽग्नौ मारुतः ऋगोन्नि संस्थितः ॥ चि. १३. ३४

३९ स्नेहोत्प्लु रुध्मार्गेणु कफश्चोदकमूर्च्छितः ।

वर्धयेतां तदेवाम्बु स्वस्थानादुदरायतौ ॥ चि. १३. ३५

४० त्रयो विकाराः प्रायेण ये परस्परहेतवः ।

अशांसि चातिस्तारश्च ग्रहणीदोष एव च ॥ चि. १४. २४४

४१ गुणामग्निबले हीने वृद्धिर्वृद्धे परित्यजः ।

तस्मादग्निबलं रक्ष्यमेषु त्रिषु विशेषतः ॥ चि. १४. २४५

४२ यद्वायोरानुलोम्याय यदग्निबलवृद्धये ।

अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमशसिः ॥ चि. १४. २४६

४३ विषमो धातुवैषम्यं करोति विषमं पचन् ।

तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः ॥ चि. १५. ५०

४४ युक्तं श्रुक्तवतो युक्तो धातुसाम्यं समं पचन् ।

दुर्बलो विदहत्यन्नं तद्वात्यूर्ध्वमधोऽपि वा ॥ चि. १५. ५१

४५ अग्न्याधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता ।

नाभेरुपर्याग्निबलेनोपष्टब्धोपबृंहिता ॥ चि. १५. ५६

४६ अपक्वं धारयत्यन्नं पक्वं सृजति पार्श्वतः ।

दुर्बलाग्निबला दुष्टा लाभमेव विमुञ्चति ॥ चि. १५. ५७

४७ अतिस्नेहात्तु मन्देऽग्नौ चूर्णारिप्टासवा हिताः ।

भिन्ने गुदोपलेपात्तु मते तैलसुरासवाः ॥ चि. १५. २०६

४८ उदावतान्ति मन्देऽग्नौ निरुहाः स्नेहवस्तयः ।

दोषवृद्ध्या तु मन्देऽग्नौ गुद्घो दोषविधिं चरेत् ॥ चि. १५. २०७

४९ व्याधियुक्तस्य मन्दे तु सर्पिरेवाग्नेदीपनम् ।

उपवासान्ध्य मन्देऽग्नौ यवागूग्निः पिबेद्धृतम् ॥ चि. १५. २०८

- 52 ना भोजनेन कायाग्निदीपिते नातिभोजनात् ।
यथा निरिन्धनो वह्निरग्नौ वाडतीन्धनावृतः ॥ चि. १५. २११
- 53 स्नेहान्नविधिभिस्त्रिभिर्नैश्चूणरिष्टसुरासैः ।
सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते ॥ चि. १५. २१२, २१३
- 54 यथा हि सारदार्वग्निः स्थिरः सांतिष्ठते चिरम् ।
स्नेहान्नविधिभिस्तद्वदन्तरग्निर्भवेत् स्थिरः ॥ चि. १५. २१३, २१४
- 55 आग्निसंधुक्षणार्थं तु पूर्वं पेयादिना भिषक् ।
रसोत्तरेणोपचरेत् क्रमेण क्रमकोविदः ॥ सि. १२. ६
- 56 स्निग्धान्नं स्वादु हृद्यानि ततोऽमृतं त्वणौ रसौ ।
स्वादुतिक्तौ ततो भूयः कषायकटुकौ ततः ॥ सि. १२. ७
- 57 अन्योऽन्यप्रतीकानां रसानां स्निग्धरसयोः ।
व्यासादुपयोगेन प्रकृतिं गमयेद्भिषक् ॥ सि. १२. ८
- 58 हितं जीर्णं मितं चाश्वाभ्ये रमारोग्यमश्नुते ।
अर्बेणम्येण धातूनामाग्निवृद्धौ यत्तेत ना ॥ चि. १५. २१४, २१५
- 59 समैर्दोर्भिः समो मध्ये देहस्योष्माऽग्निसंस्थितः ।
पचत्यन्नं तदारोम्यपुण्यायुर्बलवृद्धये ॥ चि. १५. २१५, २१६
- 60 दोर्भ्यैर्मन्दोऽग्निवृद्धो वा विषभैर्जनयेद्भवान् ।
वाच्यं मन्दस्य तन्नोक्तमतिवृद्धस्य वक्ष्यते ॥ चि. १५. २१६, २१७
- 61 नरे क्षीणकफे पित्तं कृपिलं मारुतानुगम् ।
स्वोष्मणा पायकस्थाने बलमग्नेः प्रयच्छति ॥ चि. १५. २१७, २१८
- 62 तदा लब्धबलौ देहे विरुद्धे सानितोऽनलः ।
पारिभूय पचत्यन्नं तैक्षण्यादासु मुहुर्मुहुः ॥ चि. १५. २१८, २१९
- 63 पक्त्वाऽन्नं स ततो धातूञ्छोणित्वादीन् पचत्यपि ।
ततो दोर्बल्यमातङ्कान्मृत्युं चोपनयेन्नरम् ॥ चि. १५. २१९, २२०
- 64 भुक्त्वोऽन्ने लभते शान्तिं जीर्णमात्रे प्रतप्यति ।
तद्वत्सदाऽमच्छाया आशनी

- 65 तमत्याग्निं गुरुस्निग्धशीर्षैर्मधुरविज्जतैः ।
अन्नपानैर्नयेच्छान्तिं दीप्तमाग्निमिवाम्बुभिः ॥ चि. १५. २२१, २२२
- 66 मुहुर्मुहुर्जीर्णोऽपि भोज्यान्यस्योपहास्येत् ।
निरेन्धनोऽन्तरं लब्ध्वा यथैनं न विपादयेत् ॥ चि. १५. २२२, २२३
- 67 पायसं कृशरास्निग्धं पैष्टिकं गुडवेकृतम् ।
अधात्तथौदकान्नूपपिशितानि शृतानि च ।
मत्स्यान्विशेषतः श्लक्ष्णान्स्थिरतोयचयंस्तथा ॥ चि. १५. २२३, २२४
- 68 आविकं च शृतं मांसमधाक्षि दत्याग्निनारानम् ।
यवागूं समध्वाच्छेषां घृतं वा क्षुधितः पिबेत् ॥ चि. १५. २२५
- 69 गोधूमचूर्णमिन्धं वा व्यधायित्वा सिरां पिबेत् ।
पयो वा शर्करासर्पिर्जीविनीयौषधैः शृतम् ॥ चि. १५. २२६
- 70 फलानां लेळयोनीनामुत्तुङ्गाभ्यः सशर्कराः ।
मार्दवं जनयन्त्यग्नेः स्निग्धा मांसरसास्तथा ॥ चि. १५. २२७
- 71 पिबेच्छीताम्बुना सर्पिमध्वाच्छेषेन संयुतम् ।
गोधूमचूर्णं पयसा ससर्पिष्कं पिबेन्नरः ॥ चि. १५. २२८
- 72 आनूपरसासिद्धान् वा त्रीन् स्नेहांस्तैलवर्जितान् ।
पयसा संमितं चापि घनं त्रिस्नेहसंयुतम् ॥ चि. १५. २२९
- 73 नारीस्तन्येन संयुक्तां पिबेदौदुम्बरीं त्वचम् ।
लाभ्यां वा पयसं सिद्धमधादत्याग्निशान्तये ॥ चि. १५. २३०
- 74 श्यामात्रिवृद्धिपक्वं वा पयो दद्याद्विरेचनम् ।
असकृत् पित्तशान्त्यर्थं पायसप्रतिभोजनम् ॥ चि. १५. २३१
- 75 प्रसमीक्ष्य त्रिषक् प्राज्ञस्तस्मै दद्याद्विधानवित् ।
याक्त्रिन्मधुरं मेघं श्लेष्मलं गुरुभोजनम् ॥ चि. १५. २३२
- 76 सर्वं तदत्याग्निहितं भुक्त्वा प्रस्वपनं दिवा ।
मेधान्यन्नानि योऽत्यग्नावप्रतान्तः समश्नुते ॥ चि. १५. २३३
- 77 न तान्निमित्तं व्यसनं लभते पाष्टमेव च ।

77 कफे वृद्धे जिते पित्ते माकले चान्दः समः॥ चि. १५. २३४

78 समधातोः पचत्यन्नं पुण्यायुर्बलवृद्धये ॥ चि. १५. २३५

79 दीप्ताग्नयः क्रोशसहा घस्मराः स्नेहसैविनः।

वातात्ताः भूरकोष्ठाश्च स्नेहा मज्जानमाप्नुयुः॥ सू. १३. ५०

80 न चैवमुक्ते द्रव्ये गुरुताधवमकारणं मन्येत, लघूनि हि द्रव्याणि
वाय्वाग्निगुणबहुतानि भवन्ति; पृथ्वीसौमगुणबहुतानीतराणि, तस्मात्
स्वगुणादपि लघून्याग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि
सौहित्योपयुक्तानि, गुरुणि पुनर्नाग्नि सन्धुक्षणस्वभावान्यसामान्यात्,
अतश्चातिमानं दोषवन्ति सौहित्योपयुक्तान्यत्र व्यायामाग्निबलान्;
सैषा भवत्यग्नेबलापेक्षेणा माना ॥ सू. ५. ६.

1 दीप्ताग्नयः स्वराहताः कर्मनित्या मरोदराः।

ये नराः प्रति तांश्चिन्त्यं नावश्यं गुरुताधवम् ॥ सू. २७. ३४४

2 आग्निवाय्वात्मकत्वादूर्ध्वभागप्रभावादोषधस्योर्ध्वमुत्क्षिप्यते, सन्नित्पृथिव्यात्मक-
त्वादधोभागप्रभावान्चोषधस्याधः प्रवर्तते, उभयतश्चोभयगुणत्वात्॥ क. १. ५

3 आग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति.
तथा- पाक्तिमपाक्तिं दर्शनिमदर्शनिं मानामानत्वभूषणः प्रकृतिर्विकृतिर्वर्णौ,
शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि दृग्दानीति॥ सू. १२. ११

4 उपहताग्नीनामुपहतमनसां चातीसारः पूर्वमुत्पन्नः पूषप्रयज्ञे॥ चि. १९. ४

अथावरकात् वातस्य वातातपव्यायामातिमान्निषेविणो

5 रुक्षाल्पप्रमितशिनस्तीक्ष्णमधव्यवायानित्यस्योदावर्तयन् तश्च वेगान्
वायुः प्रकोपमापद्यते, पक्वता चोपहन्यते; स वायुः कुपितोऽन्नावुपहते॥ चि. १९. ५

पित्तस्य पुनरुत्पन्नकदुकक्षारोष्णतीक्ष्णतातिमान्निषेविणः प्रतलाग्निस्त्व-
संतापोष्णमाकलोपहतगात्रस्य क्रोधेष्वाबिदुस्य पित्तं प्रकोपमापद्यते॥ चि. १९. ६.

द्रवत्वादुष्माणमुपहत्य अतीसाराय कल्पते । क्षौण्णमस्य तु गुरुमधुरशीत
अग्निर्धोपसेविनूः संपूरकस्याचिन्तयतो दिवास्वप्ना परस्यात्सस्य क्षौण्ण
प्रकोपमापद्यते ततः आग्निमुपहत्य अतीसाराय कल्पते॥ चि. १९. ७

४८ भयो दोषाः प्रकुपिताश्चैव इवाग्निमुपहत्य पक्वाण्यमनुप्रविश्यातीसारं
सर्वं दोषाच्छेदं जनयन्ति ॥ चि. १९.८

४९ नाग्निं विना हि तर्जः पवनाद्वा तौ हि शोषणे हेतू-
अवधातोरतिवृद्धावपां क्षये तृप्यते नरो हि ॥ चि. २२.१९

- अध्यायीक्तार्थ संग्रहः -

९० अन्तराग्निगुणादेहं यथा धारयते च सः ।

यथाऽन्नं पच्यते यांश्च यथाऽऽहारः करोत्यपि ॥ चि. १५.२४४

९१ येऽन्नयो यांश्च पुष्पानि यावन्तो ये पचन्ति यान् ।

रोगैकदेशकृद्धेतुरन्तराग्निर्यथाऽधिकः ॥ चि. १५.२४५, २४६

९२ जायते च यथाऽग्निर्यच्च तस्य चिकित्सितम् ।

उक्तवानिह तत् सर्वं ॥ चि. १५.२४९

—X—

९३ अग्निः सोमो वायुः सत्त्वं राजसमः पञ्चेन्द्रियाणि

भूतात्मेति प्राणाः ।

सु.सू. ५-२४

९४ दोषधानु मलादीनां ऊष्मा इत्याग्नेय शासनम् । अ.ह.शा. ३.४३.

तृतीयोऽध्यायः ।

रसवीर्यादि विज्ञानम् ।

— रसलक्षणं विशेषे प्रत्ययाश्च —

1 रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा ।

निवृत्तौ च विशेषे च प्रत्ययाः स्वादयस्त्रयः ॥ सू. १.६४.

2 रसो निपाते द्रव्याणाम् ।

सू. २६.६६

— महर्षीणां समितौ रसविनिश्चयः —

3 आग्नेयो भद्रकाप्यश्च शाकुन्तेयस्तथैव च ।

पूणक्षिप्त्तैव मौद्गल्यो हिरण्याक्षश्च कौशिकः ॥ सू. २६.३

4 यः कुमारशिरा नाम भरद्वाजः स चाजघः ।

श्रीमान् वायोविदश्चैव राजा मातिमतां वरः ॥ सू. २६.४

5 निमिष्य राजा वैदेहो बडिशश्च महामातिः ।

काङ्कायनश्च बाह्लीको बाह्लीकाभिप्राजो वरः ॥ सू. २६.५

6 ष्ठते श्रुतवयोवृद्धा जितात्मानो महर्षयः ।

वने चैत्ररथे रम्ये समीयुर्विजिहीषवः ॥ सू. २६.६

7 तेषां तत्रोपविष्टानामियमथपिती कथा ।

बभूवार्थविदां सम्यग्रसाधारविनिश्चये ॥ सू. २६.७

— रसनाम सङ्ख्या विषये भिन्नमतानि —

8 एकं पुत्र रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियाथानामन्यतमं

जिह्वावैषयिकं भावमानक्षते कुशलाः, स पुनरुदकानन्य इति ॥ सू. २६.८

9 द्वौ रसाधितिः शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चैति ॥ सू. २६.९

10 त्रयो रसा इति पूणक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति ॥ सू. २६.९

11 चत्वारो रसा इति हिरण्याक्षः कौशिकः, स्वादुरहितश्च

स्वादुरहितश्चास्वादुरहितश्चास्वादुरहितश्चैति ॥ सू. २६.९

12 पञ्च रसा इति कुमारशिरा भरद्वाजः, भौमौदकाग्नेयवायव्यन्तरिक्षाः ॥ सू. २६.९

13 षड्रसा इति वायोविदो राजर्षिः, गुरुलघुशीतोष्णाम्लधरुक्षाः ॥ सू. २६.९

14 सप्त रसा इति निमिर्वैदेहः, मधुमातृपक्वनिष्ठाकृष्यक्षारः ॥ सू. २६.९

15 अण्टी रसा इति बडिशौ धामाविविः,

मधुरामृतत्वणकटुतिक्तकषायक्षाराव्यक्ताः ॥ सू. २६.८

16 अपरिसंख्येया रसा इति कङ्कायनो बाहीकमिषकः साक्ष्यगुणकर्म-

स्वस्वादविशेषाणामपरिमयेयत्वात् ॥ सू. २६.८

17 षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुरामृतत्वणकटुतिक्तकषायाः।

तेषां षण्णां रसानां योनिरुदकं, छेदनोपशमने वेदकर्मणि, तयोर्मिथीभावात्

साधारणत्वं, स्वद्वस्वादुता भाक्तेः, हितारितौ प्रभावौ, पञ्चमहाभूतविकारा-

स्त्वाभ्याः प्रकृति विकृति विचारदेशक्रावशाः, तेष्वभिधेयेषु द्रव्यसंज्ञकेषु

गुणा गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः, शरणात् शारः, नासोररुः, द्रव्यं

तदनेकरससमुत्पन्नमनेकरसं कटुकत्वणक्षयिषमनेकान्द्रियार्थसमान्येतं

करणाभिनिर्वृत्तम्, अव्यक्तीभावस्तु खलु स्वानां प्रकृतौ भवत्यनुरसेऽनुरस-

समान्येते वा द्वये, अपरिसंख्येयत्वं पुनस्तेष्वामाभ्यादीनां भावानां विशेषा

परिसंख्येयत्वान्न युक्तम्, पुनैकोऽपि तेष्वामाभ्यादीनां भावानां

विशेषानाश्रयते विशेषाऽपरिसंख्येयत्वात्, न च तस्मादन्यत्पुनपद्यते;

परस्परसंसृष्टश्रयिषत्वान्न तेष्वामभिनिर्वृतेषु प्रकृतीनामपरिसंख्येयत्वं भवति।

तस्मान्न संसृष्टानां रसानां क्रमोपदिशन्ति बुद्धिमन्तः। [तच्चैवकारणमपेक्षमाणाः

षण्णां रसानां परस्परेणसंसृष्टानां तेष्वपि पृथक्त्वमुपदेश्यम्:] सू. २६.९

रससंग्रहः

18 स्वादुरमृशोऽथ त्वणः कटुकस्तिक्त एव च।

कषायक्षेति षट्कोशं रसानां संग्रहः स्मृतः ॥ सू. १.६५

19 षड्विभक्तीः प्रवक्ष्यामि रसानामत उत्तरम्।

षट् पञ्चभूतप्रभवाः संख्याताश्च यथा रसाः ॥ सू. २६.१८

— रसानामादिकारणमुत्पत्तिश्च —

20 सौम्याः खल्वप्योऽन्तरिक्षप्रभवाः प्रकृतिशीताऽऽद्यन्माव्यक्तसाम्यं,

तास्वन्तारिक्षान्द्रश्म्यमाना श्रष्टाश्च पञ्चमहाभूतगुणसमान्विता जडमस्यावशानां

भूतानां मूर्तीरभिप्रीयन्ति, तासु मूर्तिषु षडभिधमिति रसाः ॥ सू. १.६

- महाभूतेष्वो रस्ननिष्पातिः -

- 21 तेषां षष्ठां रसानां सौमगुणतिरेकान्मधुरो रसः, पृथिव्याग्निश्चैषण्णवादमः, सात्वताग्निश्चैषण्णलवणः, वाय्वाग्निश्चैषण्णलाल कटुकः, वाय्वाकाशातिरिक्तलाल - स्निग्धः, पवनपृथिवीव्यतिरेकात् कषाय इति। एवमेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महाभूतानां भूतानामपि स्थावरजङ्गमानां नानावर्णकृति- विशेषाः; षट् तु कलान्च कात्स्न्योपपन्नो महाभूतानां न्यूनातिरेकविशेषः॥सू.२६.२०

- भूतविशेषकृतं रसानां धर्मन्तिरु -

- 22 तन्नाग्निमाकृतात्मका रसाः प्रायेणोर्ध्वभाजः, त्राघवा दुत्प्लवनलान्च वायोर्ध्व-
स्वत्वनलान्च वह्नेः; सात्वितपृथिव्यात्मकास्तु प्रायेणोर्ध्वो भाजः, पृथिव्या-
गुरुलान्निम्नगलान्चोदकस्य; व्यामिश्रात्मकाः पुनः त्रयतो भाजः॥सू.२६.२१
- 23 तेषां षष्ठां रसानामेकैकस्य यथाद्रव्यं गुणकर्मणिनुव्याख्यास्यमः॥सू.२६.२२

- मधुररसस्य गुणकर्मणि -

- 24 तन्न, मधुरो रसः शरीरसात्व्याप्रसरुधिरमांसमेदोस्थिमज्जैर्जः शुक्रामिषर्धन-
आयुष्यः षाडिन्द्रियप्रसादनो बलवर्णकरः पित्ताविषमाकृतघ्नस्तृष्णादाहप्रशमन-
स्त्वन्धः केश्यः कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्यैर्गकरः
क्षीणक्षतसन्धानकरो घ्राणमुखकण्ठीष्ठजिह्वाप्रह्लादनो दाहमूत्रप्रशमनः
षट्पदपिपीलिकानामिष्टतमः स्निग्धः शीतो गुरुर्ध्वः। स एवंगुणोऽयैक -
मुवात्यर्थमुपयुज्यमानः स्यौर्ध्वं मार्दवमातृरचमतिस्वप्नं गौरवमनन्नाभिताप-
मग्नेदोर्ध्वमास्यकण्ठयोमांसाभिप्रादिं श्वांसकांस प्रातिस्थयातसकशीतज्वराना-
हार्यमाधुर्यवमथुसंज्ञा स्वरप्रणाश गतगण्डगण्डमातृक्षीपदगतरोधबास्तिधमनी-
गन्धोपल्लेपाक्ष्यामवाभिष्यन्दानि त्वेवं प्रभृतीन् कफजान् विकारानुपजयति॥सू.२६.२३

- अमररसस्य गुणकर्मणि -

- 25 अमरौ रसौ भक्ष्यं रोचयति, आग्निं दीपयति, देहं बृंहयति
ऊर्जयति, मनो बोधयति, इन्द्रियाणी दृढीकरोति, बलं वर्धयति,
वातमनुलोमयति, हृदयं तर्पयति, आस्यमास्नायति, श्रुक्तामपकृष्यति,
क्लेशानि ज्वरानि पीडागतिः...

25 पुवात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, संमीळयत्याक्षिणी,
 संवैजयति लौमानि, कफं विघापयति, पित्तमग्निवर्धयति, रक्तं दूषयति,
 मांसं विदहति, कायं शिथिलीकरोति, क्षीणक्षतकृशदुर्बलानां
 श्वयथुमापादयति, अपि च क्षताभिहतदण्डदग्धभग्न रुक्ण प्रच्युतावसूमेत-
 परिसर्पितमर्दितच्छिन्नाभिन्न विस्फिष्टोद्विष्टोत्पिष्टादीनि पान्चयत्यग्नेयस्थभावात्,
 परिदहति कण्ठमुरो हृदयं च ॥ सू. २६-२३. २

— लवण रसस्य गुणकर्माणि —

26 लवणो रसः पान्चनः कौटोदो दीपनश्चावनः कौटोदो भेदनस्तीक्ष्णः सरो-
 विक्रास्यधः स्नंस्यवकाशकरो वातहन्ः स्तम्भ^{बन्ध}सङ्घातविधमनः सर्वरस-
 प्रत्यनीकश्चलः, आस्यमास्नावयति, कफं विष्यन्दयति, मार्गान् विशेषयति,
 सर्पशरीरावयान् मृदूकरोति, रौचयत्याहारम्, आहारयोगी नात्यर्थगुरुः
 स्निग्ध उष्णकृन् । स एवंगुणोऽप्येक पुवात्यर्थमुपयुज्यमानः पित्तं कौषयति,
 रक्तं वर्धयति, तर्षयति, मूच्छयति, तापयति, दारयति, कुपणातिमांसानि,
 प्रगाढयति कुपानि, विष्यं वर्धयति, शोणान् स्फोटयति, दन्तांश्चैव वयति,
 पुंस्त्वमुपहन्ति, इन्द्रियाण्युपरुणद्धि, वाष्पिपठितस्वाद्धित्यमापादयति, अपि च
 लौहितपित्तमरु पित्तवीर्यवातरक्त विचार्च्यैन्द्रियलुप्तप्रभृतीन्वेकारानुपजतयति॥
 सू. २६. २३. ३.

— कटु रसस्य गुणकर्माणि —

27 कटुको रसो वक्त्रं शोधयति, आग्निं दीपयति, भुक्तं शोषयति,
 घ्राणमस्नावयति, चक्षुर्विरेचयति, स्फुटीकरोतीन्द्रियाणि, आठसकश्चयश्च-
 पच पचयोदभिष्यन्दकोहस्वेदकोदमतानुपहन्ति, रौचयत्यशनं, कण्डर्विनाशयति,
 व्रणानवसादयति किमिह हिनास्ति, मांसं विठिस्वति, शोणितसङ्घातं
 भिनत्ति, बन्धांश्छिनत्ति, मार्गान् विवृणोति, श्लेष्माजं क्षमयति, लघुरुष्णो
 कर्तिक्रिय । स एवंगुणोऽप्येक पुवात्यर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति,
 रसवीर्यप्रभावान्मोहयति, गतापयति, सादयति, कर्शयति, मूच्छयति,
 नमयति, लमयति, भ्रमयति, कण्ठं परिदहति शरीरतापमुपजनयति तान् मिणोन्नी

27 तृष्णां जनयति, अपि च वाय्वाग्निशुषकादुत्थाद्भ्रमदवधुक्कम्पतोदभेदैश्चरपभुज
पाश्वर्षिपुष्पप्रभृतिषु मारुतजान् विकारानुपजनयति ॥ सू. २६. ४३. ४

- तिक्तरसस्य गुणकर्मणि -

28 तिक्तो रसः स्वयमरोचिष्णुरप्यरोचकघ्नो विषयः क्रिमिघ्नो
मूच्छदिहकण्डूकुष्ठतृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो ज्वरघ्नो दीपनः पाचनः
स्तन्यशोधनो लेखनः क्लेदमेदोक्तामज्जलसीकापूयस्वेदमूत्रपुरीषापित्तक्षेप्पोपशोषणो-
रुक्षः शीतो लघुश्च । स पुंवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्स्वरविषद-
स्वभावाच्च रसरुधिरमांसमैरोस्थेमज्जशुक्राण्युच्छोषयति, स्त्रोतसां स्वरत्वमुपपायति,
बलमादत्ते, कश्चयति, गलपयति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च
वातविकारानुपजनयति ॥ सू. २६. ४३. ५

- कषाय रसस्य गुणकर्मणि -

29 कषायो रसः संश्लेष्मनः संग्राही सन्धानकरः पीडनो रोपणः शोषणः
स्तम्भनः क्षेप्पमरुतपित्तप्रशमनः शरीरक्लेदस्थोपमोक्ता रुक्षः शीतोऽलघुश्च ।
स पुंवंगुणोऽप्येक एवात्यर्थमुपयुज्यमान आरुग्ं शोषयति, हृदयं पीडयति,
उदरमाध्मापयति, वाचं निगृह्णाति, स्त्रोतांस्यवबध्नाति, स्यावत्वमापादयति,
पुंस्त्वमुपहन्ति, विषयं जरां गच्छति, वातमूत्रपुरीषरेतांस्यवमृह्णाति,
कश्चयति, गलपयति, तर्पयति, स्तम्भयति, स्वरविशदस्तत्वात्
पक्षवधवाहापतानकार्दितप्रभृतींश्च वातविकारानुपजनयति ॥ सू. २६. ४३. ६

- रसाः मात्रया सम्यगुपयोजयेत् -

30 इत्येवमेते षड्रसाः पृथक्त्वेनैकत्वेन वा मात्रयाः सम्यगुपयुज्यमाना

उपकाराय भवन्त्यध्यात्मलोकस्य, अपकारकराः पुनरतोऽन्यथा

31 भवन्त्युपयुज्यमानाः, तान् विद्वानुपकारार्थमेव मात्रयाः सम्यगुपयोजयेदिति ॥ सू. २६. ४४

32 रसास्तावत् षट् - मधुरम्लत्वणकटुतिक्तकषायाः । ते सम्यगुपयुज्यमानाः

शरीरं यापयन्ति, मिथ्योपयुज्यमानास्तु स्वतु दोषप्रकोपायोपकल्पन्ते ॥ खे. १. ४

- षण्णां रसानां विज्ञानम् -

33 षण्णां रसानां विज्ञानमुपदेश्याम्यतः परम् । सू. २६. ४५

34 रत्नेहनप्रीणनाह्लादमादिवैरुपलभ्यते

- 34 मुखस्थो मधुरश्चास्यं व्याप्नुवाँहिम्पतीव च ॥ सू. २६. ७४
- 35 दन्तहर्षान्मुर्यास्नावात् स्वेदना न्मुखबोधनात् ।
विदाहान्चास्यकण्ठस्य प्रास्यैवामं रसं वदेत् ॥ सू. २६. ७५
- 36 प्रतीयन् कटौदविष्यन्मादिवं कुक्कुले मुखे ।
यः शीघ्रं त्वणो ज्ञेयः स विदाहान्मुखस्य च ॥ सू. २६. ७६
- 37 संवेजयेद्यौ रसनां निपाते तुदतीव च ।
विदहन्मुखनासाक्षि संस्त्रावी स कटुः स्मृतः ॥ सू. २६. ७७
- 38 प्रातिहन्ति निपाते यो रसनं स्वदते न च ।
स तिक्तो मुखवैशद्यशोष प्रहाद कारकः ॥ सू. २६. ७८
- 39 वैशद्यस्तम्भजायैर्यो रसनं योजयेद्रसः ।
वर्धनातीव च यः कण्ठं कषायः स विकारस्यपि ॥ सू. २६. ७९
- रसानां त्रिषष्टिविधं विकल्पाः —
- 40 भेदश्चैषां त्रिषष्टिविधं विकल्पो द्रव्यदेशकात् प्रभावाद्भवति, तन्मुपदेक्ष्यम् ॥ सू. २६. १४
- 41 स्वादुरमृतादिभिर्योगं शोषैरमृतादयः पृथक् ।
यान्ति पञ्चदशैतानि द्रव्याणि द्विरसानि तु ॥ सू. २६. १५
- 42 पृथग्मृतादियुक्तस्य योगः शोषैः पृथग्भवेत् ।
मधुरस्य तथाऽमृतस्य त्वणस्य कटौस्तथा ॥ सू. २६. १६
- 43 त्रिरसानि यथासंख्यं द्रव्याण्युक्तानि विंशतिः । सू. २६. १७
- 44 वदन्ते तु चतुष्केण द्रव्याणि दश पञ्च च ।
स्वादुमौ सहितौ योगं त्वणार्थैः पृथग्गती ॥ सू. २६. १७, १८
- 45 योगं शोषैः पृथग्यातक्यतुष्करसंख्या ॥
सहितो स्वादुत्वणौ तद्वत् कट्वादिभिः पृथक् ॥ सू. २६. १८, १९
- 46 युक्तौ शोषैः पृथग्योगं यातः स्वादुत्वणौ तथा ।
कट्वाद्यैरमृतत्वणौ संयुक्तौ सहितौ पृथक् ॥ सू. २६. १९, २०
- 47 यातः शोषैः पृथग्योगं शोषैरमृतादौ तथा ।
युज्यते तु कषायेण सतिक्तौ त्वणोऽपि ॥ सू. २६. २०, २१

- 48 षट् तु पञ्चरसान्यादुरेकैकस्यापवर्जनात् ।
षट् चैवैकरसानि स्युरेकं षट्समेव तु ॥ सू. २६. २१, २२
- 49 इति निष्पष्टि-द्रव्याणां निर्दिष्टा रससंख्यया ।
- 50 निष्पष्टिः स्यात्संख्येया रसानुरसकान्यनात् ॥ सू. २६. २२, २३
- 51 रसास्तरस्तभाष्यां तां संख्यामतिपतन्ति हि ॥ सू. २६. २३.
- 52 संयोगाः सप्तपंचाशत् कल्पना तु निष्पष्टिधा ।
रसानां तत्र योभ्यत्वात् कल्पिता रसचिन्तकैः ॥ सू. २६. २४
- 53 क्वचिदैको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित् ।
दोषौषधादीन् संचिन्त्य भिषजा सिद्धिभिच्छता ॥ सू. २६. २५
- 54 द्रव्याणि द्विरसादीनि संयुक्ताश्च रसान् षुधाः ।
रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति ॥ सू. २६. २६.
- 55 यः स्याद्रसविकल्पज्ञः स्याच्च दोष विकल्पवित् ।
न स मुल्यैद्विकाराणां हेतुविज्ञोपशान्तिषु ॥ सू. २६. २७
- 56 व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते ।
विपर्ययेणानुरसो रसो नास्ति हि सप्तमः ॥ सू. २६. २८
- रसव्यापारेण द्रव्याणां वीर्यकथनम् -
- 57 शीतं वीर्येण यद्रव्यं मधुरं रसपाक्योः ।
तयो रम्यं यदुष्णं च यद्रव्यं कटुकं तयोः ॥ सू. २६. २९
- 58 तेषां रसोपदेशेन निर्दिष्टो गुणसंग्रहः ।
वीर्यतोऽविपरीतानां पाकतश्चोपदेश्यते ॥ सू. २६. ३०
- 59 यथा पयो अथा सर्पिर्यथा वा चव्यचिन्तकौ ।
प्लवमादीनि चान्यानि निर्दिशेत् प्रसक्तो भिषक् ॥ सू. २६. ३१
- 60 मधुरं किंचिदुष्णं स्यात् कषायं तिक्तमेव च ।
यथा महत्पञ्चमूतं यथाऽब्जान्पमसिषम् ॥ सू. २६. ३२
- 61 लवणं सैन्धवं नोष्णममृतमातृकं तथा ।
भकगिरुगडुचीनां तिक्तानामप्यमृतम् ॥ सू. २६. ३३

- 62 किंचिदमं हि संग्राहि किंचिदमं भिनत्ति च।
यथा कपित्थं संग्राहि भेदि चामतकं तथा ॥ सू. २६.५०
- 63 पिप्पली नागरं वृष्यं कटु चावृष्यमुच्यते।
कषायः स्तम्भनः शीतः सोऽभ्यायप्रतोऽन्यथा ॥ सू. २६.५१
- 64 तस्माद्रसोपदेशेन न सर्वं द्रव्यमादिशेत।
दृष्टं तुल्यरसेऽप्येवं द्रव्ये द्रव्ये गुणान्तरम् ॥ सू. २६.५२
- 65 रौक्ष्यात्कषायो रुक्षाणामुत्तमो मध्यमः कटुः।
तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः ॥ सू. २६.५३
- 66 मध्योऽम्लः कटुकश्चान्त्यः क्षिप्तानां मधुरः परः।
मध्योऽम्लो लवणश्चान्त्यो रसः स्नेहान्निरुच्यते ॥ सू. २६.५४
- 67 मध्योत्कृष्टावराः शैत्यात् कषायस्वादुतिक्तकाः।
स्वादुगुणित्वादधिकः कषायाल्लवणोऽवरः ॥ सू. २६.५५
- 68 अमृतात् कटुस्ततास्तिक्तो लघुत्वादुत्तमोत्तमः।
केचिल्लघूनामवरमिच्छन्ति लवणं रसम् ॥ सू. २६.५६
- 69 गौरवे त्राघवे चैव सोऽवरस्तूभयोरपि ॥ सू. २६.५७

— विपाकरस्य रसकपत्वाल्लक्षणम् —

- 70 परं चालो विपाकानां लक्षणं संप्रवक्ष्यते।
कटुतिक्तकषायाणां विपाकः प्रायशः कटुः ॥ ~~सू. २६.५८~~
~~अमृतोऽम्लो~~ अमृतोऽम्लो पच्यते स्वादुर्धुरं लवणस्तथा ॥ सू. २६.५८, ५९

— विपाकानां परिणामाः —

- 71 मधुरोल्लवणाम्भौ च निम्नभावात्मनो रसाः।
वातमूत्रपुरीष्णाणां प्रयो मोक्षे सुखा मताः ॥ सू. २६.५९
- 72 कटुतिक्तकषायास्तु रुक्षभावात्मनोरसाः।
दुःस्वाद्य मोक्षे दृश्यन्ते वातविण्मूत्ररेतसाम् ॥ सू. २६.६०
- 73 शुक्रहा व्यध्विण्मूत्रो विपाको वातलः कटुः।
मधुरः सृष्टविण्मूत्रो विपाकः कफशूलः ॥ सू. २६.६१

74 पित्तकृत् सृष्ट विष्कनः पाकोऽमः शुक्रबाशनः ।

तेषां गुरुः स्यान्मधुरः कटुकाम्ठावलौडन्यथा ॥ सू. २६.६२ .

- रसविपाक वीर्य लक्षणानि -

75 रसो निपाते द्रव्याणां, विपाकः कर्मनिष्ठा ।

वीर्यं यावद्धीवासान्निपातान्चोपलभ्यते ॥ सू. २६.६६.

- प्रभावस्य लक्षणम् -

76 रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते ।

विशेषः कर्मणां चैव प्रभावस्य स स्मृतः ॥ सू. २६.६७

- प्रभावस्योदाहरणम् -

77 कटुकः कटुकः पाके वीर्येण स्थितको मतः ।

तद्वदन्ती प्रभावान्तु विरेचयति मानवम् ॥ सू. २६.६८

- द्रव्याणि कथं कर्मुकाणि भवन्ति -

78 किञ्चिद्रसेन कुरुते कर्म वीर्येण चापरम् ।

द्रव्यं गुणेन पाकेन प्रभावेण च किञ्चन ॥ सू. २६.७१, ७२

- रसविपाक वीर्य प्रभावाणां उत्तरोत्तरं श्रेष्ठत्वम् -

79 रसं विपाकस्ती वीर्यं प्रभावस्तानपोहति ।

बालसाम्ये रसादीनामिति नैसर्गिकं व्युत्पत्तिम् ॥ सू. २६.७२, ७३

- रसरूपेण सात्म्यं विरुद्धं -

80 कटुकीष्णादि सात्म्यस्य स्वादुशीतादि सैवनम् ।

यत्तत् सात्म्यविरुद्धं तु विरुद्धं त्वनितादिभिः ॥ सू. २६.९१

- रस प्राधान्येन षडस्थापनं स्कन्धाः -

81 आस्थापनेषु तु श्रियेण कल्पानि द्रव्याणि यानि योगमुपयान्ति तेषु

तेष्ववस्थान्तरेष्वतुराणां, तानि द्रव्याणि नामतो विस्तरेणोपदिश्यमानान्य -

परिस्वरयेयानि स्युरातिबहुत्वात्, इष्टध्यानतिसंक्षेपविस्तारोपदेशसाधने,

इष्टं च केवलं हानं, तस्माद्रसत एव तान्यत्र व्याख्यास्यामः ॥ रससंसर्ग -

पिक्वलादिभिः साधनैः

Indological Truths

- 81 विकल्पाति व्यदुलाल । तस्माद्रव्याणां चैकदेशमुदाहरणार्थं
 रसेष्वनुविभज्य रसेकैकस्येन च नामलक्षणां पञ्चस्थापनस्कन्धा
 रसलौडनुविभज्य व्याख्यास्यन्ते ॥ वि. ८. १३७
 यस्तु पञ्चविधमास्यापन मेकरसमित्याचक्षते मिषजः, तदुत्तमं,
 स्नेहहरसश्चिष्यत्वाद् व्याजम् । तस्मान्मधुराणि मधुरप्रायाणि
 मधुरविपाकानि मधुरप्रभावाणि च मधुरस्कन्धे मधुराण्येव कृतौपदेक्ष्यन्ते,
 तथैतराणि व्याप्यपि ॥ वि. ८. १३८

— मधुरस्कन्धः —

- 82 तद्यथा- जीवकर्षणकौ जीवन्ती वीरा तामाङ्की काकोली क्षिरककोली -
 मुद्गपर्णी माषपर्णी शालपर्णी पुष्पिपर्ण्यसनपर्णी मधुपर्णी भैदा महाभेदा
 कर्कटशृङ्गी शृङ्गारिका छिन्नकटा च्छन्नाडतिच्छन्ना श्रावणी महाश्रावणी
 सहदेवा विश्वदेवा शुक्ला क्षीरशुक्ला व्यडाडतिवडा विदारी क्षीरविदारी
 श्लुद्रसहा महासहा अनुपगन्धाऽस्वगन्धा वृक्षीरः पुनर्नवा बृहती-
 कण्टकारिकोरुष्को मोरः स्वदंष्ट्रा स्नेह्या शतावरी शतपुष्पा
 मधुकपर्णी मण्डिमधु मधुलिका मृदीका खर्जूरं परुष्कमात्मगुप्ता
 पुष्करबीजं कशेरुकं राजकशेरुकं राजादनं कलकं काश्मर्यं शीतपाक्योक्ष-
 पाकी तालखर्जूरमस्तक मिस्तुरिक्षुवालिका दर्भः कुशः काशः
 शालिगुन्द्रैल्करकः शरभूतं राजक्षवकः अनुप्यप्रोक्ता क्षारदा भारवल्ली
 वनजपुष्प भीरुपत्नी हंसपादी काकनासिका कुण्डिकाक्षी क्षीरवल्ली
 कपोतवल्ली कपोतवल्ली सौमवल्ली गोपवल्ली मधुवल्ली चैति;
 पुष्पामेवांविधानामन्येषां च मधुरवर्गपारिसंख्यातानामौषधद्रव्याणां
 छेद्यानि खण्डशरदयित्वा भेद्यानि चानुसौ भेदयित्वा प्रक्षाल्य
 पानीयेन सुप्रक्षालितायां स्थाव्यां समावाप्य पयसाऽधेदिकेनाभ्यासिच्य
 साधयेद्व्या सततमपधृयन्, तदुप्युक्तश्रुत्येणैऽम्भसि
 गतरसेष्वौषधेषु पयसि चानुपदग्धे स्थाव्रीमुपहत्य सुपरिशृतं
 पयः सज्जीयान्

82 वातविकारिणौ विधिज्ञौ विधिवदधात्; शीतं तु मधुस्पर्षिभ्यामुपसंयुज्य
पित्तविकारिणौ विधिवदधात् । इति मधुरस्कन्धः ॥ वि. ८. १३९

— अम्लस्कन्धः —

83 आम्रात्रातककुकुचकरमर्दबुक्षामगम्भवेतसुकुवतब्बदरदादिममातुतुङ्गगण्डीरामातक
नन्दीतकशीतकालिन्जिष्ठीकदन्तशैठैरावतकक्रोशाम्रधन्वनानां फागानि,
पन्नाणि चाम्रातकाश्मन्तकचाङ्गेरीणां चतुर्विधानां चाम्बिकानां अयैश्च
कोल्योश्चाम्रशुष्कयोर्द्वयोश्चैव शुष्काम्बिकयोश्चाभियारण्ययोः,
आसवद्रव्याणि च सुरासोवीरकतुण्डोदकमैरेयमेदकमदिरामधुशुक्लशीधु-
दाधिदधिमण्डोदस्विधान्याम्नादीनि च, गुणामेवं विधानामन्येषां
चाम्रवर्गपरिसंख्यातानामौषधद्रव्याणां छेदानि खण्डशः श्लेष्टयित्वा
भेदानि चाणुशो भेदयित्वा यवैः स्थात्मानमभ्यासिच्य साधयिलोपसंस्कृत्य
यथावत्तैव वक्षामज्जलपणफाणितोपाहितं सुरवोष्णं वास्तिं वातविकारिणौ
विधिज्ञौ विधिवदधात् । इत्यम्लस्कन्धः ॥ वि. ८. १४०.

— लवणस्कन्धः —

84 सैन्धवसौवर्चलकातविडपावयानूपकूप्यवातुकेलमौतकसामुद्रोमकौद्रिहोप-
रपाटैयकपांशुजान्येवं प्रकक्षाणि चान्यानि लवणवर्गपरिसंख्यातानि,
पुतान्यमौपरितान्युण्णोदकोपरितानि वा स्नेहवनि सुरवोष्णं वास्तिं
वातविकारिणौ विधिज्ञौ विधिवदधात् । इति लवणस्कन्धः । वि. ८. १४१

— कटुकस्कन्धः —

85 पिप्पलीपिप्पलीमूलहास्तिपिप्पलीचव्यचिन्नकशृङ्गवेरमरिचाजमोदाद्रक
विडङ्गकुस्तुम्बुरुपीकुतेजोवत्येताकुण्डभक्तुतकास्थिहिङ्गुनियसिक्रिममूलक-
स्तर्षपलशुनकरज्जशिशुकमधुशिशुकखरपुष्पभ्रस्तृणसुमुखसुरसकुष्ठेरकाजक
गण्डीरकात्मातकपणसिद्धकफणिज्जकक्षारमूत्रपित्तानीति; गुणामेवं विधानां
चान्येषां कटुकवर्गपरिसंख्यातानामौषधद्रव्याणां छेदानि खण्डशः श्लेष्टयित्वा
भेदानि चाणुशो भेदयित्वा गौमूत्रेण सह साधयिलोपसंस्कृत्य यथावन्मधु
तैललवणोपाहितं सुरवोष्णं वास्तिं वातविकारिणौ विधिज्ञौ विधिवदधात् । इति कटुकस्कन्धः ॥ वि. ८. १४२

85 कटुकस्कन्धः ॥

वि. ८. १४२.

— तिक्तस्कन्धः —

86 चन्दननालदकृतमालनवलमालनिम्बलुम्बुरुकुटजहरिद्रादाकहरिद्रामुस्त -
 भूर्वाकिराततिक्तककटुकरोहिणीत्रायभाणकारवेल्लिकाकरीरकरवीरकेबुककठितुक -
 वृषमण्डूकपर्णीकिकोटकवात्सकुम्भीककशिकाकमाचीकाकोदुम्बरिकासुषव्यतिविषापटोल -
 कुलकपाठागुडूचीवैत्राग्रवैतसविकङ्कतबकुलसौमवल्कसप्तपर्णसुमनाकविल्वज -
 यन्चातगराशुरुवातकोशीराणीति, एषामेवंविधानां चान्येषां तिक्तवर्गपरिसंख्यातना -
 मोषधद्रव्याणां छेद्यानि खण्डशःश्लेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य
 पानीयेनाभ्यासिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैलतवणोपहितं सुरबोष्णं
 वास्तिं श्लेष्मविकारिणे विधिज्ञो विधिवदधात्, शीतं तु मधुसर्पिभ्यमिपसंसृज्य
 पित्तविकारिणे विधिज्ञो विधिवदधात् । इति तिक्तस्कन्धः ॥ वि. ३८. १४३

— कषायस्कन्धः —

87 प्रियङ्गुनन्ताम्रास्थम्बपृक्कीकटुङ्गुलोध्रमौचरससमङ्गाधातकीपुष्पपद्मापद्मा -
 केशरजम्बाम्रपुक्षवटकपीतमोदुम्बराश्वत्थमल्लतकास्थ्यश्मन्तकशिरीषाशीशपातोमस्तक -
 तिलन्दुकप्रियालब्धरखदिरसप्तपर्णशिवकर्णस्यन्दनार्जुनारिमेदैलवातुकपरिपैतव -
 कटुम्बशङ्खकीजिङ्गिनीकाकाकशेरुकराजकशेरुकदफलवंशपद्मकारोकसातधपसजिर्ज -
 शण्डवरपुष्पापुरगम्भीमाचीकवरकतुङ्गाजकणस्थिपूरकविभीतककुम्भीपुष्करबीज -
 बिस्मृणातलातरवजूरितरुणानीति, एषामेवंविधानां चान्येषां कषायवर्गपरि -
 संख्यातानामौषधद्रव्याणां छेद्यानि खण्डशःश्लेदयित्वा भेद्यानि चाणुशो
 भेदयित्वा प्रक्षाल्य पानीयेनाभ्यासिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैल -
 तवणोपहितं सुरबोष्णं वास्तिं श्लेष्मविकारिणे विधिज्ञो विधिवदधात्,
 शीतं तु मधुसर्पिभ्यमिपसंसृज्य पित्तविकारिणे दधात् ।
 इति कषायस्कन्धः ॥

वि. ८. १४४

तत्र श्लोकाः

88 षड्वर्गाः परिसंख्याता य एते रसभेदतः ।

आस्थापनमग्निप्रेत्य तान्विदग्धानां श्लोकोक्तम् ॥ वि. ८. १४५

89 सर्वशो हि प्रणिहिताः सर्वरोगेषु जानता ।

सर्वान्त्रोगान्नियच्छन्ति यैश्च आस्थापनं हितम् ॥ वि. ८. १४६

90 येषां येषां प्रशान्त्यर्थं ये ये न परिकीर्तिताः ।

द्रव्यवर्गा विकाराणां तेषां ते परिकोपकाः ॥ वि. ८. १४७

91 इत्येते षडास्थापनस्कन्धा रसतोऽनु विभज्य व्याख्याताः ॥ वि. ८. १४८

- असंसृष्टानां रसानां कर्म -

92 तत्र दोषमेकैकं भयस्त्रयो रसा जनयन्ति, त्रयस्त्रयश्चोपशमयन्ति ।

तद्यथा - कटुतिक्तकषाया वातं जनयन्ति, मधुरामृतवणास्त्वैनं
शमयन्ति; कट्वमृतवणाः पित्तं जनयन्ति, मधुरतिक्तकषायास्त्वेन
श्छमयन्ति; मधुरामृतवणाः श्लेष्माणं जनयन्ति, कटुतिक्तकषायास्त्वेन
शमयन्ति ॥

वि. १०. ६.

- रसदोष सान्निपातः -

93 रसदोषसान्निपाते तु ये रसा यैर्दोषैः समानगुणाः समानगुणभूयिष्ठा वा

भवन्ति ते तानाभिवर्धयन्ति, विपरीतगुणा विपरीतगुणभूयिष्ठा वा

शमयन्त्यभ्यस्यमाना इति । प्लव्यवस्थारहितोः प्लव्यमुपदिश्यते

रसानां परस्परैणासंसृष्टानां, त्रित्वं च दोषाणाम् ॥ वि. १०. ७

- रसदोषसंसर्गः -

94 संसर्गविकल्पविस्तरो ह्येषामपरिसंख्येयो भवति,

विकल्पमेवापरिसंख्येयत्वात् ॥ वि. १०. ८

- संसृष्टानां रसानां दोषाणां च प्रभावः -

95 तत्र स्वल्पनेकरसेषु द्रव्यैष्वनेकदोषात्मकेषु च विकारेषु

रसदोषप्रभावमेकैकस्येनाभिसमीक्ष्य ततो द्रव्यविकारयोः

प्रभावतत्त्वं व्यवस्थेत् ॥ वि. १०. ९

96 न त्वेवं स्वतु सर्वत्र । न हि विकृतिषिष्मसमवेतानां नानात्मकानां

परस्परैण चोपहतानामन्यैश्च विकल्पनीविकल्पितानामवयवप्रभावानु

मानैर्नैव समूदायप्रभावतत्त्वमध्यवसानं शक्यम् ॥ वि. १०. १०

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97 तथायुक्ते हि समुदये समुदायप्रभावतत्त्वमेवोपपन्नं ततो
द्रव्यविकारप्रभावतत्त्वं व्यवस्येत ॥ वि. १.११

98 तस्माद्रसप्रभावतश्च द्रव्यप्रभावतश्च दोषप्रभावतश्च
विकारप्रभावतश्च तत्त्वमुपदेक्ष्यामः ॥ वि. १.१२

99 तत्रैष रसप्रभाव उपदिष्टो भवति । द्रव्यप्रभावं पुनरुपदेक्ष्यामः ।
तैलसर्पिर्मिथुनि वातपित्तश्लेष्मप्रशमनार्थानि द्रव्याणि भवन्ति ॥ वि. १.१३

100 लवणं नात्युपयुज्जीत ॥ वि. १.१५

101 लवणं पुनरीष्यते तैक्ष्ण्योपपन्नम्, अनातिशुक्रं, अनातिस्निग्धम्,
उपकृष्टि, विस्त्रंसनसमर्थम्, भन्नद्रव्यरुचिकरम्, आपातभद्रं
प्रयोगसमसाद्गुण्यात्, दोषसंचयानुबन्धं, तद्रोचनपाचनोपकृष्टेन
विस्त्रंसनार्थमुपयुज्यते । तदत्यर्थमुपयुज्यमानं गतानि शैथिल्यदौर्बल्याभि
निर्वृत्तिकरं हारीरव्यं भवति । ये ह्येन द्वाभ्यन्तरनिगमजनपदाः
सत्तत्त्वमुपयुज्यते, ते श्रेष्ठं गतास्त्वः शिथिलमांसशोणित
अपरिकोशसहस्यं भवन्ति । तद्यथा — बाह्यीकसौराष्ट्रिक
सैन्धवसौवीरकाः, ते हि पयसाऽपि सह लवणमश्नन्ति ।
येऽपीह भूमेरत्युपरा देशास्तेष्वोषधिवीरुवनस्पतिवनस्पत्या
न जायन्तेऽन्मतेजसो वा भवन्ति, लवणोपहतत्वात् ।
तस्मात्लवणं नात्युपयुज्जीत । ये स्युतिलवणसात्म्याः पुरुषास्तेष्वपि
स्वालेत्यपातेत्यानि वलयश्चाकाले भवन्ति ॥ वि. १.१८

— अध्यायार्थ संग्रहः — Th. 7366

102 मतिरासीन्महर्षिणां या या रसविनिश्चये ।

द्रव्याणिगुणकर्मिणां द्रव्यसंख्या रसाभया ॥ सू. २६.१०७

103 कारणं रससंख्याया रसानुरसलक्षणम् ।

पञ्चात्मकानां षट्त्वं च रसानां येन हेतुना ॥ सू. २६.१०८, १०९

104 ऊर्ध्वनिर्गोमभाजश्च यदुपगतिरप्याद्रसाः ।

105 प्रवरावरमध्यत्वं रसानां गौरवादिषु ।

पण्णामस्वाधमानानां रसानां यत् स्वतन्त्राणाम् ॥ सू. २६. १११, ११२

- 1 त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुञ्जानः ; तद्यथा -
मुकमवकाशांशं मूलनिमाहार विकाराणाम् ; एकं द्रवाणाम् , एकं
पुनर्वर्तितपित्तश्लेष्मणाम् ; एतावतीत्याहारमात्रामुपयुञ्जानो नामात्राहारजं
किञ्चिदशुभं प्राप्नोति ॥ वि. २.३
- 2 न च केवलं मात्रावत्त्वादेवाहारस्य कृत्स्नमाहारफलसोऽप्यववाप्तुं शक्यं,
प्रकृत्यादीनामणानामाहाराविधि विशेषायतनानां प्रविशेत्तत्फलत्वात् ॥ वि. २.४
- 3 तन्मात्रं तावदाहारराशिमाधिकृत्य मात्रामात्राफलं विनिश्चयार्थः प्रकृतः ।
एतावन्नेव त्याहारराशिर्विधिविकल्पो यावन्मात्रावत्त्वममात्रावत्त्वं च ॥ वि. २.५
तत्र मात्रावत्त्वं पूर्वमुद्दिष्टं कुक्ष्यंशविभागेन, तद्व्यो विस्तरेणानुव्याख्यास्यामः ।
तद्यथा - कुक्षोरप्रपीडनमाहारेण, हृदयस्यानवरोधः ; पार्श्वयोरपिपादनम्,
अनतिगौरवमुदरस्य, प्रीणनमिन्द्रियाणां, क्षुत्पिपासोपरमः, स्थानासनशयनगमनो-
च्छ्वासप्रव्वासहास्यसंक्रान्त्युत्थानवृत्तिः, सायं प्रातश्च सुरवेन परिणमनं,
व्रतवर्णोपचयकटलं च ; इति मात्रावत्त्वोऽक्षेपमाहारस्य भवति ॥ वि. २.६
- 4 अमात्रावत्त्वं पुनर्विधिविधानाचक्षते - दीनम्, आधिकं च । तत्र दीनमात्रमाहारराशिं
व्रतवर्णोपचयक्षयकरमतृप्तिकरमुदापत्तकरमनायुष्यवृष्यमनौगस्यं शरीरमनोबुद्धीन्द्रियोप-
घातकरं सारविधिममत्तक्ष्म्यावहमशीतैश्च वातविकाराणामायतनमाचक्षते ॥ वि. २.७
- 5 अतिमात्रं पुनः सर्वदोषप्रकोपणमेच्छन्ति कुशाढाः । यो हि मूलनिमाहारजातानां
सौहित्यं गत्वा देवैस्तु स्तृप्तिमापद्यते भूयस्तस्यामाशयगता वातपित्तश्लेष्मणो
ऽभ्यवहारेणातिमात्रेणातिप्रपीड्यमानाः सर्वे युगपत् प्रकोपमापद्यन्ते, ते
प्रकुपितास्तमेवाहारराशिमपरिणतमाविश्य कुक्ष्यैकदेशमन्नाग्निता
विष्टमभयन्तः सहसा वाऽप्युत्तराधराभ्यां मागग्निं प्रच्यावयन्तः
पृथक् पृथग्निमान् विकारानभिनिर्वर्त्यन्त्यतिमात्रमोक्तुः । तत्र वातः
उद्ध्वानाहङ्गमर्दसुर्यशोषमूच्छत्रिमाग्निर्वैषम्यपार्श्वपृष्ठकटिग्रहसिराकुञ्चन
स्तम्भनानि करोति, पित्तं पुनर्ज्वरालीसारान्तर्दहपृष्णामदभ्रमप्रातपनानि,

5 श्रैष्माणु छर्चरीचका विपाकशीतज्वरालस्य गौरवाणे ॥ वि. २.७.

6 न च खलु केवलमतिमान्मेपाहारराशिमात्रप्रदोषकरमिच्छन्ति, अपि तु
खलु गुरुकक्षशीतशुष्कदिष्टविष्टाम्निविदाह्यशुचिविकृद्धानामकाते चान्नपानानामुप-
सौषणं, कामक्रोधलोभमोहेष्यहीनशोकमानोद्देगभयोपतप्तमनसा वा यदन्नपानमुपयुज्येत,
तदप्याममेव प्रदूषयति ॥ वि. २.८

- भवति चान्न -

7 मानयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति ।

चिन्तशोकभयक्रोधदुःखशय्याप्रजागरैः ॥ वि. २.९

8 तं दिविद्यमामप्रदोषमाचक्षते शिष्यजः - विसूचिकाम्, अतस्त्वं च ॥ वि. २.१०

- अष्टावाहार विधिविशेषायतनानि -

9 तत्र स्वस्त्रिमन्यजावाहारविधिविशेषायतनानि भवन्ति; तद्यथा-

प्रकृतिकरणसंयोगराशिदेशकात्मोपयोगसंस्थोपयो ऋणमानि (भवन्ति) ॥ वि. १.२१.

10 तत्र प्रकृतिरुच्यते स्वभावो यः स पुनराहारोपधद्रव्याणां स्वाभाविको गुणादिगुणयोगः;
तद्यथा - माधुगुहयोः, शूकरैणयोश्च ॥ वि. १. २२ (१)

11 करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः । संस्कारो हि गुणान्तराधानमुच्यते।
ते गुणास्तोयाग्नि सन्निकर्ष शौचमन्धन देशकात्वासन भावनादिभिः
कात्प्रकर्षभागनादिभिर्ध्याधीयन्ते ॥ वि. १. २२ (२)

12 संयोगः पुनर्द्वयोर्बहुनां वा द्रव्याणां संहतीभावः, स विशेषमरभते,
यं पुनर्नैकैकशो द्रव्याण्यारभन्ते; तद्यथा - मधुसर्पिर्बौः, मधुमत्स्यपयसां च
संयोगः ॥ वि. १. २२ (३)

13 राशिस्तु सर्वग्रहपरिग्रहो मात्रामात्रफलं विनिश्चयार्थः । तत्र स्वस्त्रिहारस्य
प्रमाणग्रहणमेकपिण्डेन सर्वग्रहः, परिग्रहः पुनः प्रमाणग्रहमेकैकस्मैकार-
द्रव्याणाम् । सर्वत्रय हि ग्रहः सर्वग्रहः, सर्वतश्च ग्रहः परिग्रह उच्यते ॥ वि. १. २२ (४)

13A देशः पुनः स्थानं; स द्रव्याणामुत्पत्तिप्रचारो देशसात्म्यं चाचष्टे ॥ वि. १. २२ (५)

13B काळो हि नित्यगन्ध्यावस्थिकश्च; तन्नावस्थिको विकारमपेक्षते, नित्यगन्धु
भूतुसात्म्यापेक्षः ॥ वि. १. २२ (६)

- 14 उपयोगसंस्था तूपयोगनियमः, स जीर्णलक्षणापेक्षः ॥ वि. १- २२(७)
- 15 उपयोक्ता पुनर्यस्तमाहारमुपयुक्ते, यदायत्तमौकसात्म्यम्/इत्यष्टावाहाराविधिविशेषा-
यत्तनानि व्याख्यातानि भवन्ति ॥ वि. १- २२(८)
- 16 पुष्पां विशेषाः शुभाशुभफलाः परस्यरोपकारका भवन्ति; तान् बुभुक्षेत, बुद्ध्या च
हितेप्सुरेव स्यात्; न च मोहात् प्रमादाद्वा प्रियमहितमसुखोदकमुपसेव्य-
माहारजालमन्यद्वा किञ्चित् ॥ वि. १- २३.
- 17 तन्नेदमाहारविधिविधानमरोगाणामातुराणां चापि केषांचित् काले प्रकृत्यैव
हितत्वं भुञ्जानानां भवति - उष्णं, स्निग्धं, मान्नावत्, जीर्णं वीर्याधिकृद्म,
इष्टे देशे, इष्टसर्वोपकरणं, नातिद्रुतं, नातिविलम्बितम्, अजल्पन्,
अहसन्, तन्मना भुञ्जीत्, आत्मानमभिसमीक्ष्य सम्यक् ॥ वि. १- २४
- 18 तस्य साधुपददयामः - उष्णमश्नीयात्; उष्णं हि भुज्यमानं स्वदत्ते,
भुक्तं चाग्निमोदयमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुत्थोभयति,
श्लेष्माणं च परिद्वस्यति; तस्मादुष्णमश्नीयात् ॥ वि. १- २५(१)
- 19 स्निग्धमश्नीयात्; स्निग्धं हि भुज्यमानं स्वदत्ते, भुक्तं चानुदीर्घमाग्निमुदीरयति,
क्षिप्रं जरां गच्छति, वातमनुत्थोभयति, शरीरमुपचिनोति, हृदीकरोत्तीन्द्रियाणि,
ब्रह्माग्निवृद्धिमुपजनयति, वर्णप्रसादं चाभिनिर्वर्तयति; तस्मात् स्निग्धमश्नीयात् ॥ वि. १- २५(२)
- 20 मान्नावदश्नीयात्; मान्नावद्धि भुक्तं वातपित्तकफानपीडयदायुरेव विवर्धयति
कैवल्यं, सुखं शुद्धमनुपरोति, न चोष्माणमुपहन्ति, अन्यथा च परिप्राकमेति;
तस्मान्मान्नावदश्नीयात् ॥ वि. १- २५(३)
- 21 जीर्णमश्नीयात्; अजीर्णं हि भुञ्जानस्याभ्यवहतमाहारजातं दूर्पस्थाहास्य
रसमपरिपतमुत्तरेणाहाररसोपसृजत् सर्वान् दोषान् प्रकोपयत्याशु,
जीर्णं तु भुञ्जानस्य स्वस्थानस्थेषु दोषेष्वग्नेौ दीर्घे जातायां च
बुभुक्षायां विप्लवेषु च श्लोतसां मुरवेषु विशुद्धे चोद्गारे हृदये विशुद्धे
वातानुत्थोभ्ये विप्लवेषु च वातमूत्रपुरीषवैगोप्यभ्यवहतमाहारजातं सर्वशरीर
धातून् प्रदूषयदायुरेवाभिवर्धयति कैवल्यं; तस्माज्जीर्णमश्नीयात् ॥ वि. १- २५(४)

- २२ वीर्यविकृष्टमक्षीयात्; आविकृष्टवीर्यमक्षन् हि विकृष्टवीर्यविरजैर्विकरैर्नोपसृज्यते;
तस्माद्वीर्यविकृष्टमक्षीयात् ॥ वि. १.२५ (५)
- २३ इष्टे देशे इष्टसर्वोपकरणं चाक्षीयात् - इष्टे हि देशे भुञ्जानो नानिष्टदेशजै-
र्मनोविधातकरैर्भविर्मनोविधातं प्राप्नोति, तथैवेष्टैः सर्वोपकरणैः;
तस्मादिष्टे देशे तथेष्टसर्वोपकरणं चाक्षीयात् ॥ वि. १.२५ (६)
- २४ नातिद्रुतमक्षीयात्; अतिद्रुतं हि भुञ्जानस्योत्सेहनमवसादनं
भोजनस्याप्रतिष्ठानं च, भोज्यदोषसाद्गुणोपताब्धिश्च न नियता;
तस्मान्नातिद्रुतमक्षीयात् ॥ वि. १.२५ (७)
- २५ नातिविताम्बितमक्षीयात्; अतिविताम्बितं हि भुञ्जानो न तृप्तिमाधिगच्छति,
बहु भुङ्क्ते, शीतलीभवत्याहारजातं, विषमं च पच्यते; तस्मान्नाति
विताम्बितमक्षीयात् ॥ वि. १.२५ (८)
- २६ अजल्पन्नाहसन् तन्मता भुञ्जीत; जल्पतो हसतोऽन्यमनसो वा
भुञ्जानस्य त एव हि दोषा भवन्ति; य सुवातिद्रुतमक्षतः; तस्मादजल्प
न्नाहसन्तन्मता भुञ्जीत ॥ वि. १.२५ (९)
- २७ आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्; इदं मनोपशेते इदं नोपशेते
इत्येवं विदितं ह्यस्यात्मन आत्मसात्म्यं भवति; तस्मादात्मानमभिसमीक्ष्य
भुञ्जीत सम्यगिति ॥ वि. १.२५ (१०)
- भवति चान्न
- २८ आहारविधायतनानि चाष्टौ सम्यक् परीक्ष्यात्महितं विदध्यात् ।
अन्यथ यः काञ्चिदिहास्ति मार्गो हितोपयोगेषु भजेत तं च ॥ वि. २.१४
- २८A सात्म्यं नाम तत्, यदात्मन्युपशेते; सात्म्याथोऽह्युपशयार्थः । तन्निविधं
प्रवरावरमध्याविभागेन, सप्ताविधं तु रसैर्लोकैर्न सर्वरसोपयोगाच्च ।
तन्न सर्वरसं प्रवरम्, अवरमेकरसं, मध्यं तु प्रवरावरमध्यस्थम् ।
तन्नावरमध्याभ्यां सात्म्याभ्यां क्रमेणैव प्रवरमुपपादयेत् सात्म्यम् ।
सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याधुपयोऽक्षमानि सर्वाण्याहार-
विधिं विरीषायतनान्याभिसमीक्ष्य हितमेवानुवृध्येत् ॥ वि. १.२०

- 29 अथ खलु मीणे द्रव्याणि नात्युपयुज्जीताधिकमन्येभ्यो द्रव्येभ्यः ;
तद्यथा - पिप्पली, क्षारः लवणमिति ॥ वि. १.१५
- 30 पिप्पल्योहि कटुकाः सत्यो मधुरविपाका गुर्वो नात्यर्थं स्निग्धोष्णाः
प्रकृतेर्दिन्यो श्लेष्मजाभिमतस्य ताः सद्यः शुभाशुभकारिण्यो भवन्ति,
आपातभद्राः प्रयोगसमसाद्गुण्यात् ; दोषसञ्चयानुबन्धाः —
सततमुपयुज्यमाना हि गुरुप्रकोदितान्छेष्माणमुत्क्रोशयन्ति, ओष्ण्यात्
पित्तं, न च वातप्रशमनायोपकल्पन्तेऽल्पस्नेहोष्णभावात् ; यौगवहिन्यस्तु
खलु भवन्ति, तस्मात् पिप्पलीनात्युपयुज्जीत ॥ वि. १.१६.
- 31 क्षारः पुनरोष्ण्यतैक्ष्ण्यताद्व्योपपन्नः कौदयत्यादौ पश्चाद्विशोषयति,
स पचनदहनभेदनाथमुपयुज्यते, सोऽतिप्रयुज्यमानः केशादिहृदय
पुंस्त्वोपघातकरः संपद्यते । ये ह्येनं ग्रामनगरनिगमजनपदाः सततमुपयुज्यन्ते
त आन्ध्यपाप्यस्वातिथ्यपातित्यभ्रजो हृदयापकर्त्तिन्श्च भवन्ति, तद्यथा-
प्राच्याश्चीनाश्च ; तस्मात् क्षारं नात्युपयुज्जीत ॥ वि. १.१७
- 32 लवणं पुनरोष्ण्य तैक्ष्ण्योपपन्नमनातिगुणतिस्निग्धमुपकृतेर्दि विस्त्रंसनसमर्थ-
मन्नद्रव्यरुचिकरमापातभद्रं प्रयोगसमसाद्गुण्यादोषसञ्चयानुबन्धं,
तद्रोचनपाचनोपकृतेन विस्त्रंसनाथमुपयुज्यते । तदत्यर्थमुपयुज्यमानं
गू, निर्वैथिभदौर्बन्धाभिनिर्वृत्तिकरं शरीरस्य भवति । ये ह्येनं ग्राम-
नगरनिगमजनपदाः सततमुपयुज्यन्ते, ते श्रुचिष्ठं गृह्णन्तः शिथिलमांस-
बोणिता अपरिक्लेशसहाश्च भवन्ति । तद्यथा- बालीकसौराष्ट्रिक
सैन्धवसौवीरकाः नैहि पयसाऽपि सह सदा लवणमश्नन्ति । येऽपीह
भूमेरत्युष्णदेशास्तेष्वोष्णोष्णविकृष्टादनस्यतिवानस्पत्या न जायन्तेऽस्मा-
त्तैजसो वा भवन्ति, लवणोपहतत्वात् । तस्माल्लवणं नात्युपयुज्जीत ।
ये ह्यतिलवणसात्त्याः पुत्रास्तेष्वामपि स्वातिथ्यपातित्वानि
वातयश्चाकृते भवन्ति ॥ वि. १.१८
- 33 तस्मान्तेष्वां तत्सात्वतः क्रमेणापगमनं श्रेयः । सात्यमपि हि
क्रमेणोपनियत्यमिन्नमदोषमव्यदोषं वा भवति ॥ वि. १.१९

पञ्चमोऽध्यायः

हिताहित-असात्म्यादि विज्ञानम् ।

- 1 आहाराचारचैष्यासु सुखार्थं त्रैत्यं चेह च ।
परं प्रयत्नमातिषेदुर्ध्मिमाह हितसेवने ॥ सू. ७.६०
- 2 अथ स्वतु त्रय उपस्तम्भाः ॥ सू. ११. ३४
- 3 भय उपस्तम्भा इत्याहारः स्वप्नो ब्रह्मचर्यमिति,
प्राग्निभिर्भुक्ति युक्तैरुपस्तब्धमुपस्तम्भैः शरीरं बलवणोपिचोपसीतमनुवर्तते
यावदायुः संस्कारात् संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते ॥ सू. ११. ३५
- 4 तमुवाच भगवानात्रेयः - हिताहारोपयोग एक एव पुरुषवृद्धिकरो
भवति, अहिताहारोपयोगः पुनर्व्याधिनिमित्त इति ॥ सू. १५. ३१.
- 5 विविधमाशितपीतलीढरवादितं जन्तोर्हितमन्तराग्नेसन्धुक्षितवडेन
यथास्वेनोष्णता सम्यग्विपच्यमानं कालवदनवास्थितस्वधातुपाकमनुपहत
स्वधातूष्णमाकल श्लेतः केवलं शरीरमुपचयबलवणसुखायुष्मा योजयति
शरीरधातून्वर्जयति च । धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते ॥ सू. २८. ३
- 6 पुनर्मिदं शरीरमाशितपीतलीढरवादितं प्रभवम् । आशितपीतलीढरवादितं प्रभवव्याप्ति
शरीरे व्याधयो भवन्ति । हिताहितोपयोगविशेषास्त्वत्र शुभाशुभ विशेषकै रा
भवन्तीति ॥ सू. २८. ५
- 7 पुनर्वादिनं भगवन्तमात्रेयमग्निवेश उवाच - दृश्यन्ते हि भगवन्
हितसमाख्यातमप्याहारमुपयुञ्जाना व्याधिमन्त्र्यागदाश्च, तथैवाहित
समाख्यातम्, पुनं दृष्टे कथं हिताहितोपयोगविशेषात्मकं शुभाशुभविशेष-
मुपलभामहे इति ॥ सू. २८. ६.
- 8 तमुवाच भगवानात्रेयः - न हिताहारोपयोगिनामग्निवेश ! तान्निमित्ता
व्याधयो जायन्ते, न च केवलं हिताहारोपयोगादेव सर्वव्याधिभयमतिश्रान्तं
भेषति, सन्ति ह्युतोऽप्यहिताहारोपयोगादन्या रोगप्रकृतयः, तथया - कावपिपर्वयः,
प्रज्ञापरधः शब्दस्पर्शरूपस्सङ्गन्धाश्चासात्म्या इति । ताश्च रोगप्रकृतयोऽस्मिन्
सम्यगुपयुञ्जानमपि पुरुषं शुभेनोपपादयन्ति; तस्माद्विहिताहारोपयोगिनोऽपि दृश्यन्ते
व्याधिमनः । अहिताहारोपयोगिनां पुनः कारणतो न सद्यो दोषवान् भवत्यपचारः ।

- 8 न हि सर्वण्यपथ्यानि तुल्यदोषाणि, न च सर्वे दोषास्तुल्यवताः, न च सर्वररीराणि व्याधिसमवे समर्थानि भवन्ति । तदेव ह्यपथ्यं देशकालसंयोगवीर्यप्रमाणातिर्योगाभूयस्तरमपथ्यं संपद्यते । स एव दोषः संसृष्टयोनि-विरुद्धोपक्रमो गम्भीरानुगतश्चिह्नस्थितः प्राणायतन समुत्थो ममेपिघाती कष्टतमः । सिप्रकारितमथ संपद्यते । शरीराणि चातिस्थूलान्यतिकृशा-न्यनिविष्टमांसशोणितान्स्थीनि दुर्बलान्यसात्म्याहारोपाचैतान्यत्यहराप्यत्यस्तत्त्वानि च भवन्त्यव्याधिसहानि, विपरीतानि पुनव्याधिसहानि ।
- पृथग्भूतानां पथ्याहार दोषशरीरविशेषेभ्यो व्याधयो मृदवो ऽरुणाः क्षिप्रस्तुल्यान्धिरकारिणश्च भवन्ति । त एव वातापित्तश्लेष्माणः स्थानाविशेषे प्रकुपिता व्याधि विशेषानामि निर्गतयन्त्याग्निवेशाः ॥ सू. २८.७
- 9 आशितं स्वादितं पीतं लीढं च क्व विपच्यते ।
तृणत्वां धीर ! पृच्छन्तस्तन्ना आचक्ष्य बुद्धिमन् ॥ वि. २.१५
- 10 इत्यग्निवेशः प्रमुखैः शिष्यैः पृष्टः पुनर्वसुः ।
आचक्षते ततस्तेभ्यो यत्राहारो विपच्यते ॥ वि. २.१६
- 11 नामिस्तनान्तरं जन्तोराभ्यास्य शति स्मृतः ।
आशितं स्वादितं पीतं लीढं चान्न विपच्यते ॥ वि. २.१७
- 12 आभ्यासगतः पाकमाहारः प्राप्य केषाम् ।
पक्वः स्वशिशुं पश्चाद्धमनीभिः प्रपद्यते ॥ वि. २.१८
- 13 एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच - कथमिह भगवन्
हितारितानामाहारजातानां तद्वत्तणमनपवादमभिजानीमरे; हितसमाख्यातानामाहार-
जातानामहितसमाख्यातानां च मानाकाङ्क्षाक्रियाध्वमिदेहदोषपुरुषावस्थान्तरेषु
विपरीतकारित्वमुपलभामह इति ॥ सू. २५.३२
- 14 तमुवाच भगवानात्रेयः - यदाहारजातमाग्निवेश समांशैव शरीरधातूनां
प्रकृतौ स्थापयति विषमांश्च समीकरोतीत्येतद्धितं विद्धि, विपरीतं
त्वारितमिति; इत्येतद्धितारिततद्वत्तणमनपवादं भवति ॥ सू. २५.३३
- 15 एवंवादिनं च भगवन्तमात्रेयमग्निवेश उवाच - भगवन् न त्वेतेदेवमुपादिष्टं

- 15 भूयिष्ठकल्पाः सर्वत्रिषजो विज्ञास्यन्ति ॥ सू.२५.३४
- 16 तमुवाच भगवानात्रेयः - येषां हि विदितमाहार तत्त्वमात्रिवेश-
गुणतो द्रव्यतः कर्मतः सर्वविषयवशाच्च मानादयो भावाः, त एतत्
पुनमुपदिष्टं विज्ञातुमुत्सहन्ते । यथा तु खल्वेतदुपदिष्टं भूयिष्ठकल्पाः
सर्वत्रिषजो विज्ञास्यन्ति, तथैतदुपदेक्ष्यमो मानादीन् भावाननुदाहरन्तः,
तेषां हि बहुविधविकल्पा भवन्ति । आहारविधिं विरीक्षांस्तु खलु
लक्षणात् तद्व्यावयवतश्चानुव्याख्यास्यामः ॥ सू.२५.३५
- 17 तद्यथा - आहारत्वमाहारस्यैकविधमथभिदात् । स पुनार्थयोनिः,
स्थावरजङ्गमात्मकत्वात् ; द्विविधप्रभावः, हितारितोदकविशेषात् ; चतुर्विधोपयोगः,
पानाशनभक्ष्योपयोगात् ; षडास्यादः, रसभेदतः षड्विधत्वात् ॥ सू.२५.३६(१)
- 18 तस्य खलु ये ये विकारावयवा भूयिष्ठमुपयुज्यन्ते, भूयिष्ठकल्पानां च
मनुष्याणां प्रकृत्यैव हिततमाश्चारिततमाश्च, तांस्तान् यथावदुपदेक्ष्यमः ॥ सू.२५.३६
— प्रकृत्यैव हिततमाना^{मा}हारद्रव्याणां निर्देशः —
- 19 तद्यथा - लोहितकायः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति,
मुद्गाः क्षमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं
शाकानाम्, पैण्यं सुगमांसानां, गवः पक्षिणां, गोधा ~~विशेषानां~~ विदेशयानां,
रौहितो मत्स्यानां, गव्यं सर्पिः सर्पिणां, गोक्षीरं क्षीराणां, तत्तिलैर्लवणैश्च
जातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चतुष्पदीवसा
मत्स्यवसानां, पाकहंसवसा जातचरविहङ्गवसानां, कुक्कुटवसा
विपिकेरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दसां,
मृदीका फलानां, शकरीभु विकाराणाम्, इति प्रकृत्यैव हिततमानामाहार -
विकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति ॥ सू.२५.३६
प्रकृत्यैवाहिततमानामाहारद्रव्याणां निर्देशः —
- 20 अहिततमानप्युपदेक्ष्यामः - यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृततमा
भवन्ति, माषाः क्षमीधान्यानां, वज्रिनिदेयमुदकानाम्, ऊष्णं लवणानां,
सर्पपशाकं शाकानां, गोमांसं सुगमांसानां, कणकपोतः पक्षिणां,

- 20 मदनफलं वमनास्थापनानुवासनोपयोगिनां, त्रिवृत् स्तुरषाविरेचनानां,
चतुरङ्गुली मुदुविरेचनानां, स्नुक्पयस्तीक्ष्ण विरेचनानां, ॥ च. सू. १५.४०
- 21 ----- हिंशु निर्यासिदुर्दनीयदीपनीयाश्चुल्लोमिक वातकफ प्रशमनानां,
अम्लवैलसो भैदनीयदीपनीयानुलोमिकवातश्लेष्महराणां, यावश्चुकः व्यंमनीय
पाचनीयौशोघानां, तक्राश्यासो ग्रहणीशेष शोफाशोघितव्यापप्रशमनानां, अव्यान्तसंस्था-
श्यासो ग्रहणीशेष शोफाशोघानां, क्षीरघृतश्यासो रसायनानां, स्मृतसक्तुप्राशाश्यासो
वृण्योदावतहराणां, तैलगण्डूपाश्यासो वन्तबलरुचिकराणां, मधुकं चक्षुष्यवृष्यकैश्यकस्यवर्ष्य
विदजनीयरोपणीयानां, जलं स्तम्भनीयानां, मृदू एतौक्ल निवर्षितमुदकं तृष्णाच्छ्रद्धितियोग-
प्रशमजालां, अतिमात्राशनमामसैश्च प्रदोषहेहनां, अथाग्न्यश्ववहारोऽग्निस्संधुक्षणां
यथासात्म्यं चैष्वाश्ववहारो सैव्यानां, कातभोजनमारोध्यकराणां, ताप्तिराहारगुणानां ॥ सू. १५.४०
- 22 ----- मद्यं सौमनस्यजननानां, सघादोपौधीधृतिस्मृतिहराणां, गुरुशौर्ज्जनं दुर्विपाक-
कराणां, मुकाशन भोजनं सुखपरिणमकराणां, अनशनमायुषोहासकराणां, प्रमेताशनं
कश्चिनीयानाम्, अजीणध्वशनं ग्रहणीदुष्पणानां, विषमाशनमाग्निवैषम्यकराणां, पिरुष्ट-
वीथशनं निन्दितव्याधिकराणां, मिथ्यायोगो व्याधिकराणाम् - - - ॥ सू. १५.४०
- 23 सर्वरसाश्यासो बलकराणां, एकरसाश्यासो दोषव्यकराणां,
अजीर्णमुद्वेगयिणां, आजीर्णविषम चिकित्सयिणां,
तौल्यं क्लेशकराणां ----- ॥ सू. १५.४०

२४ भैक्षो बिलेशयानां, चिलिचिमौ मत्स्यजानाम्, आविकं सर्पिः सर्पिजाम्,
 आविशीरं क्षीराणां, कुसुमैरुहः स्थावररुहानां, मरिच्यवसा आनूपमृगवसानां,
 कुम्भीरवसा मत्स्यवसानां, काकमृगवसा जलचरविहङ्गवसानां, चटकवसा
 पाण्डुरशकुनिवसानां, इस्तिमेदः शारवादमेदसां, निकुचं फलानाम्, आलुकं
 कन्दानां, क्राणितमिदु विकाराणाम् ॥ ~~सू.~~ सू. २५.१९.

२५ इति प्रकृत्यैवाहिततमजामाहारविकाराणां प्रकृततमानि द्रव्याणि
 व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यात-
 आहार विकाराणाम् ॥ सू. २५.३९

२६ तस्याशिताद्याहाराद्धतं वर्णश्च वर्धते ।
 यस्यतुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम् ॥ सू. ६.३
 - पथ्यापथ्ययौर्लक्षणम् -

२७ पथ्यं पथोऽनपेतं यच्च यच्चोक्तं मनसः प्रियम् ।
 यच्चप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥ सू. २५.२५
 - आहाराधपेक्षया अग्राणां संग्रहः -

२८ तद्यथा - अन्नं वृत्तिकराणां श्रेष्ठम्, उदकमाश्वसकराणां (सुराश्महरणां),
 क्षीरं जीवनीयानां, मांसं बृंहणीयानां, रसस्तर्पणीयानां, उषणमलद्रव्यरुचि-
 करणाम्, अम्लं हृद्यानां, कुक्कुटो बलानां, नचरेतो वृण्याणां, मधु
 क्षौण्मापित्तप्रशमनानां, सर्पिषतिपित्तप्रशमनानां, तैलं वातक्षौण्माप्रशमनानां,
 वमनं क्षौण्माहरणां, विरेचनं पित्तहरणां, वास्तिवतिहरणां, स्वेदो
 मादवकराणां, व्यायामः स्थैर्यकराणां, क्षारः पुंस्त्योपघातिनां (तेन्दुकमन-
 नद्रव्यरुचिकराणाम्) आमं कपित्थमकण्ठयानम्, आविकं सर्पिरिहृद्यानाम्,
 अजाक्षीरं क्षौण्मास्तान्यसात्परक्तसां श्लिष्टरक्तपित्तप्रशमनानाम्,
 आविशीरं क्षौण्मापित्तजननानां, मरिच्यक्षीरं स्वप्नजननानां, मन्दकं
 दृध्यभिष्यन्दकराणां, मयेधुकान्नं कर्शनीयानां, उदालकान्नं विकर्शनीयानाम्,
 इक्षुर्मुगजननानां, यवाः पुरीषजननानां, जाम्बवं वातजननानां, शण्कुल्यः
 क्षौण्मापित्तजननानां, फलत्या अम्लपित्तजननानां, माषाः क्षौण्मापित्तजननानां,

— द्रव्याणां मात्रादि ज्ञानस्य प्रयोजनम् —

- 29 मात्राकात्मन्येवाश्वमिदेहदोषगुणान्तरम् ।
प्राप्य तत्तादृह्यन्ते ते ते भावास्तथा तथा ॥ सू. २५. २६
- 30 तस्मात् स्वभावो निर्दिष्टस्तथा मात्रादिरश्वमयः ।
तदपेक्ष्योभयं कर्म प्रयोज्यं सिद्धिर्निश्चिता ॥ सू. २५. २७
- 31 मात्राशी स्यात् । आहारमात्रा पुनराग्नेबलापेक्षिणी ॥ सू. ५. ३
- 32 यावद्धस्याशनमाशितमनुपहत्य प्रकृतिं यथाकातं जरां गच्छति
तावदस्य मात्राप्रमाणं वेदितव्यं भवति ॥ सू. ५. ४
- 33 तत्र शातिषाण्डिकमुद्गतावकपिज्जलेण शराशरभजाम्भरादीन्याहारद्रव्याणि
प्रकृतिः षड्विधं मात्रापेक्षिणी भवन्ति । तथा पिण्डे क्षुक्षीरविकृतिः तिस्रमात्रा-
व्यपौ दकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरुष्वपि मात्रामेवापेक्षन्ते ॥ सू. ५. ५
- 34 न चैवमुक्ते द्रव्ये गुरुताघवमकारणं मन्येत, षड्विधे हि द्रव्याणि
वारवर्गिण्युपपन्नानि भवन्ति, पृथ्वीसोमगुणबहुतानीतराणि, तस्मात्
स्वगुणादपि षड्विधमग्नेसन्धुक्षणस्वभावान्यन्यदोषाणि चोच्यन्तेऽपि
सौरित्योपयुक्तानि, गुरुणि पुनर्नाग्निसन्धुक्षणस्वभावान्यसामान्यात्,
अतश्चातिमात्रं दोषवन्ति सौरित्योपयुक्तान्यन्यत्र व्यायामाग्नेबलात्,
क्षेप्ता भवत्याग्नेबलापेक्षिणी मात्रा ॥ सू. ५. ६
- 35 न च नापेक्षते द्रव्यं, द्रव्यापेक्षया च विभागसौरित्यमधिसौरित्यं वा
गुरुणामुपदिश्यते, षड्विधमपि च नातिस्सौरित्यमग्नैर्युक्त्यर्थम् ॥ सू. ५. ७
मात्रावद्युशनमाशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषां शौजयत्युपवेषार-
मवक्ष्यामि ॥ सू. ५. ८
- 36 भवन्ति चान्न - गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि ।
न जानु भुक्तवान् स्वादिन्मात्रां स्वादिदुभुक्षितः ॥ सू. ५. ९

- 37 वल्लूरं शुष्कशाकानि बाण्डुकानि विसानि च।
नाभ्यसेद्गौरवान्मांसं कृशं नैषोपयेज्येत ॥ सू. ५.१०
- 38 कूर्चिकांश्च किंठाशंश्च शौकरं गव्यमारिष्ये।
सत्स्यान् दधि-च माष्पांश्च यवकांश्च न शीतयेत् ॥ सू. ५.११
- 39 प्षष्टिकाञ्छातिमुद्गांश्च सैन्धवामात्रके यवान्।
भान्तरीक्षं पयः सर्पिज्जङ्गितं मधु चाभ्यसेत् ॥ सू. ५.१२
- 40 तन्यं नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते।
अजातानां विकाराणामनुसत्तिकरं च यत् ॥ सू. ५.१३.
- 41 व्यायामहस्यभ्राज्याध्वग्राभ्यधर्मप्रजगरान्।
नौचितानपि सेवेत बुद्धिमानतिमानया ॥ सू. ७.३४
- 42 न नक्तं दधि भुञ्जीत न चाप्यधृतशर्करम्।
नामुद्गयूपं नाक्षौद्रं नोष्णं नामात्रकैर्विना ॥ सू. ७.६१.
- 43 ऽवरासृक्पित्तवीर्यपकुष्ठपाण्डामयभ्रमान्।
प्राप्नुयात्कामतां चोग्रां विधिं हित्वा दधिप्रियः ॥ सू. ७.६२.
- 44 आस्यासुरैवैः स्वप्नसुरैवैर्गुरुक्लिग्धातिभोजनैः।
श्लेष्मा शिरसि संशुष्यः शिरौरोगाय कल्पते ॥ सू. १७.२४
— वैरोधिकानां आहारविकाराणां संश्लेषेण उक्षणम् —
- 45 परं त्वहार विकाराणां वैरोधिकानां उक्षणम् नतिसंश्लेषेणोपदिश्यमानं
शुश्रूषामह इति ॥ सू. २६. १०
- 46 तमुवाच भगवानत्रैयः - देहधातुप्रत्यनीकभूतानि द्रव्याणि
देहधातुभिर्विशिष्टमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्
कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभि-
श्चापराणि, तथा स्वभावादपराणि ॥ सू. २६. ११
- 47 केष्वांचिद्वैरोधिकानामाहारविकाराणामुपदेशः सयुक्तिः -
तत्र यान्याहारमधिकृत्य श्रयिष्ठमुपयुज्यन्ते तेषामेकदेशं वैरोधिकमधि-
कृत्योपदिश्यामः - न सत्स्यान् पयसा सहभ्यवहरेत्, उभयं

- 48 ह्येतन्मधुरं मधुरविपाकं महाभिष्यन्दि शीतोष्णलाघ्विरुद्धवीर्यं
विरुद्धवीर्यलाघ्वोणित प्रदूषणाय महाभिष्यन्दिलाज्जागोपिरोधाय च ॥ सू. २६. ८२
- 49 तान्निशम्याभैयवचनमनु भद्रकाप्योऽग्निपैशमुवाच - सर्वानैव मत्स्यान्
पयसा सहाभ्यवहरेदभ्यत्रैकस्माच्चित्तिचिमात्, स पुनः शकती लोहितन्यनः
सर्वतो लोहितराजी रोहिताकारः प्राथो भूमौ चरति, तं चेत् पयसा
सहाभ्यवहरेत् निःसंशयं शोणितजानां विबन्धजानां च व्याधीनामन्यतममथवा
मरणं प्राप्नुयादिति ॥ सू. २६. ८३.

- अहिताहारस्य लक्षणम् -

- 50 नेति भ्रमावानात्रेयः - सर्वानैव मत्स्यान् पयसा सहाभ्यवहरेद्विशेषस्तु
चित्तिचिमं, स हि महाभिष्यन्दिवात् स्थूललक्षणतरानेतान् व्याधीनुपजनयत्याम -
विष्णुदीरयति च । ग्राम्यान्पूर्वैकपिशितानि च मधुतिष्ठगुडपयोमाषशुक्रं
बिसैर्विकृष्टधान्यैर्वानैकध्यमघात, तन्मूलं हि व्याधियन्ध्यवेपथुजाज्यकल्मषक-
तामैष्यमथवा मरणमाप्नोति । न पौष्करं रोहिणीकं काकं कपे, तान् वा
सर्पपतैः शृङ्गमधुपयोभ्यां सहाभ्यवहरेत्, तन्मूलं हि शोणिताभिष्यन्द-
धमनी प्रवि (ति) चयापस्मारशुक्रगलगणु रोहिणीनामन्यतमं
प्राप्नोत्यथवा मरणमिति ॥ सू. २६. ८४

- 51 न दूककलशुनकृष्णगन्धार्जकसुमुखसुरसादीनि भक्षयित्वा पयःसैव,
कुण्ठाबाधप्रयात् । न जातुकशाकं न निकुचं पक्वं मधुपयोभ्यां सहोपयोज्यम्,
मुताद्यै मरणायाथवा बलवर्जितैर्जीवीर्योपरोधायाऽधुव्याधये षाण्डाय चैति ।
तदेव निकुचं पक्वं न माषसूपगुडसर्पिभिः सहोपयोज्यं वैरोधिकत्वात् ।
तथाऽऽस्मात्प्रतकमातुलुङ्गं निकुचं करमर्दमोचदन्तशठवदकोशाश्रमव्य-
जाम्बवकपित्तं तिन्तिडीकपारावताक्षौडपनसनालिकेरदाडिमामलकान्येवं
प्रकाराणि चान्यानि द्रव्याणि सर्वे चाम्भं द्रवमद्रवं च पयसा सह विरुद्धम् ।
तथा कडुवन (२) कमकुण्ठकुल्यमाषनिष्पावाः पयसा सह विरुद्धाः ।
पदलोत्तरीकाशाकं शार्करौ मैरेयो मधु च सहोपयुक्तं विरुद्धं वातं प्राति -
कोपयति । हारिद्रकः सर्पपतैः शृङ्गैः विरुद्धः पित्तं चातिक्रोपयति ।

52 पायसो मन्थानुपानो विरुद्धः श्लेष्माणं चातिक्रौपयति । उपोदिका
 तिलकल्कसिद्धा हेतुरतीसारस्य । बलाका वारुण्या सह कुम्भापैरपि विरुद्धा,
 सैव शूकरवसापरिश्रुष्टा सद्यो व्यापादयति । मयूरमांसमेरुसीसकावसक्त
 मेरुष्ठाग्निपुष्टमेरुतेज्युक्तं सद्यो व्यापादयति । हारिद्रकमांसं हारिद्रसीस-
 कावसक्तं हारिद्राग्निपुष्टं सद्यो व्यापादयति; तदेव भस्मपांशुपरिध्वस्तं
 सदीर्घं सद्यो मरणाय । मत्स्यनिस्ताम्नसिद्धाः पिप्पत्यस्तथाकाकमाची
 मधु च मरणाय । मधु चोष्णमुष्णतस्य च मधु मरणाय । मधुसर्पिणी
 समधृते, मधु वारि चान्तरिक्षं समधृतं, मधु पुष्करबीजं, मधु पीलोष्णोदकं,
 भालालकोष्णोदकं, तक्रसिद्धः काम्पिदुकः, पर्युषिता काकमाची,
 अङ्गारशुक्त्यो भासश्चेति विरुद्धानि । इत्येतदथाप्रश्नमाभिनिदिष्टं
 भवतीति ॥

सू. २६. ८४

- भयंति चान्न श्लोकाः ।

- 53 यत् किञ्चिदोषमाश्वाय न निहरति कायतः ।
 आहारजातं तत् सर्वमहितायोपपद्यते ॥ सू. २६. ८५
- 54 यच्चापि देशकाग्निमात्रासात्म्यानिष्ठादिभिः ।
 संस्कारतो वीर्यतिष्ठ्य कोष्ठावस्थाश्रमैरपि ॥ सू. २६. ८६
- 55 परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च ।
 विरुद्धं तच्च न हितं हृत्संपादोद्योगिभ्यश्च ॥ सू. २६. ८७
- 56 विरुद्धं देशतस्तावद्भूततीक्ष्णादि धन्वानि ।
 आम्रपे गन्धिगुशीतादि भेषजं यान्निषेव्यते ॥ सू. २६. ८८
- 57 काततोऽपि विरुद्धं यच्छीलरुक्षादि सेवनम् ।
 शीतेकाते, तथोष्णे च कटुकोष्णादि सेवनम् ॥ सू. २६. ८९
- 58 विरुद्धमनले तद्वदन्नपानं चतुर्विधं ।
 मधुसर्पिः समधृतं मात्रया तद्विरुध्यते ॥ सू. २६. ९०
- 59 कटुकोष्णादिसात्म्यस्य स्वादुशीतादिसेवनम् ।
 यत्तत्सात्म्यविरुद्धं तु विरुद्धं त्वनिष्ठादिभिः ॥ सू. २६. ९१

60 या समानगुणाश्वासविरुद्धाङ्गौषधा क्रिया।
संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत् ॥ सू. २६. ९२

61 पुरण्डसीसकसक्तं शिरषिमांसं यथैव हि।
विरुद्धं वीर्यतो श्रेयं वीर्यतः शीतलात्मकम् ॥ सू. २६. ९३.

62 तत् संयोज्योष्णवीर्येण द्रव्येण सह सेव्यते
मृदुकोणस्य चात्यल्पं मन्दवीर्यमभेदनम् ॥ सू. २६. ९४

63 मृदुकोणस्य गुरु च भेदनीयं तथा बहु ।
पुलकोणविरुद्धं तु, विरुद्धं स्यादवस्थया ॥ सू. २६. ९५

64 श्लेष्मव्यवायव्यायामसक्तस्यानिलकोपनम् ।
निद्रालसस्यालस्य भोजनं श्लेष्मकोपनम् ॥ सू. २६. ९६

65 यच्चानुत्सृज्य विण्मूत्रं भुङ्क्ते यश्चाबुमुक्षितः।
तच्च श्लेष्मविरुद्धं स्याद्यच्चातिक्षुब्धशानुगः ॥ सू. २६. ९७

66 परिहारविरुद्धं तु वराहारीनिषेव्य यत् ।
सेवेतोष्णं धृतादीन् च पीत्वा शीतं निषेवते ॥ सू. २६. ९८

67 विरुद्धं पाकतश्चापि दुष्टदुर्द्वारसाधितम् ।

68 अपक्वतण्डुलात्यर्थपक्वदग्धं च यद्भवेत् ।
संयौगतो विरुद्धं तद्यथाऽम्लं पयसा सह ॥ सू. २६. ९९

69 अमनोरुचितं यच्च तद्विरुद्धं तदुच्यते ।
संपाद्विरुद्धं तद्विधायसंजातरसं तु यत् ॥ सू. २६. १००

70 अतिक्रान्तरसं वाऽपि विपन्नरसमेव वा।
श्रेयं विधिविरुद्धं तु भुज्यते निभूते न यत् ।
तदेवंविधमन्नं स्याद्विरुद्धमुपयोजितम् ॥ सू. २६. १०१

- विरुद्धाहार निमित्तानां व्याधीनां निर्देशः -

71 पाण्ड्यान्ध्यवीर्यपदिकोदराणां विस्फोटकोन्मादभगन्दराणाम्।
बृच्छमिदाध्मानगतग्रहाणां पाण्ड्यामयस्यामविषस्य चैव ॥ सू. २६. १०२

72 कित्तासकृष्टग्रहणीभदानां शोथाम्हापित्तवृद्धीति ॥

- 73 सन्तानदोषस्य तथैव हृत्योर्विकृद्यमनं प्रवदन्ति हेतुम् ॥ सू. २६.१०३
- 74 घृष्णां स्वात्त्वपरेषां च वैरोधिकनिमित्तानां व्याधिनामिमे भावाः
प्रतिकारा भवन्ति । तद्यथा - वमनं, विरेचनं च, तादिरोधिनां च
द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः पूर्वमग्निसंस्कारः शरीरस्येति ॥ सू. २६.१०४
भवतश्चान्न ।
- 75 विकृद्यश्नजान् रोगान् प्रतिहन्ति विरेचनम् ।
वमनं शमनं चैव पूर्वं वा हितसेवनम् ॥ सू. २६.१०५
- विकृद्यस्य वितथत्वे कारणम् -
- 76 सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च ।
स्निग्धव्यायामवतिनां विकृद्यं वितथं भवेत् ॥ सू. २६.१०६.
- अध्यायार्थ संग्रहः -
- 77 अचित्ते-चारिते वर्ज्ये सेव्ये-चानुचिते क्रमः ।
यथा प्रकृति-चाहारो- ॥ सू. ५-६४.
- 78 तत्त्वेन-चाहार विनिश्चयं च ॥ सू. २५.५१
- 79 मात्रा द्रव्याणि मात्रां च संश्लिष्य गुरुताधक्म् ।
द्रव्याणां मार्हितोऽभ्यसौ येषां, येषां च शस्यते ॥ सू. २५.१०५
विधिना दधिसेव्यं च
- 80 यद्यद्विकृद्यते यस्माद्येन यत्कारि चैव यत् ।
वैरोधिक निमित्तानां व्याधिनामौषधं च यत् ॥ सू. २६.११२, ११३
- 81 आहारसंग्रहं वस्तु रोगश्चाहारसंभवाः ।
रितारित विशेषान्च विशेषः सुखदुःखयोः ॥ सू. २८.५५
- 82 महत्वे-चामहत्वे-च दुःखानां देहसत्त्वयोः ।
विशेषो- ॥ सू. २८.०६

— आहारविहारादिभ्यो विष्यबाधा —

- 83 रिपुयुक्तेभ्यो नृभ्यः स्वैभ्यः स्त्रीभ्योऽथवा भयं नृपतेः ।
आहारविहारगतं तस्मात्प्रेष्यान्परीक्षेत् ॥ चि. 23.906.

— विष्य प्रदातुः लक्षणम् —

- 84 अत्यर्थशिकितः स्याद्दुवागथवाऽव्यवाधिगतलक्ष्मीः ।
प्राप्तः प्रकृतिविकारं विष्यप्रदाता नरो ज्ञेयः ॥ चि. 23.906

— विष्यदुष्ट शंकितमन्नादि सहसा न भोज्यम् —

- 85 दृष्ट्वैवं न तु सहसा भोज्यं कुर्यात्तदन्नमग्नी तु ।
सविष्यं हि प्राधानं बह्वन्विकारान्मजत्यग्नेः ॥ चि. 23.905

— विष्यदुष्टानस्य लक्षणं परीक्षाय —

- 86 शिरवेर्बर्हिविचित्रार्चस्तीक्ष्णक्षमरुक्षकुणपधूमश्च ।
स्फुटति च सशब्दमेकावर्ते विहर्तन्धिरपि च स्यात् ॥ चि. 23.909
पान्नस्य च विषर्णं भोज्यं स्यान्माक्षिकांश्च मारयति ।
क्षामस्वरांश्च काकान्कुर्याद्विरजेच्चकोराक्षि ॥ चि. 23.910

— पानान्नेभ्यो विष्यबाधायः लक्षणम् —

- 87 पानेनीता राजी वैषर्ण्यं स्वां च नेक्षते छायाम् ।
पश्यति विकृतामथवा लवणाक्तै फेनमात्रा स्यात् ॥ चि. 23.911
पानान्नयोः सविष्ययोगन्धेन शिरोरुग्घृदि च मूच्छति च ।
स्पर्शेन पाणिशोथः सुषुप्त्यङ्गुलिदाहतोदनाखभेदाः ॥ चि. 23.912

— मुखगत विष्यलक्षणम् —

- 88 मुखगे लोण्डचिप्पिचिमा जिह्वा शूना जडा विषर्णा च ।
द्विजहर्षहनुस्तम्भास्यदाहताग्नागताधिकाराः ॥ चि. 23.913.

— आमाशयगत विष्यलक्षणम् —

- 89 आमाशयं प्रविष्टे प्रविष्टे वैषर्ण्यं स्वेदसदनमुत्केदः ।
टार्षहृदयोपरीधौ बिन्दुशतैश्चयीयते चाङ्गम् ॥ चि. 23.914

— पक्वाशयगत विषलक्षणम् —

- १० पक्वाशयं तु याते सूक्ष्मिदमोहदाहबलनाशः ।
तन्ना काश्चि विषे पाण्डुत्वं चोदरस्थे स्यात् ॥ चि. २३.११५

— दन्तपवनादिभ्यो विषव्याधायः लक्षणम् —

- ११ दन्तपवनस्य कूर्चो विशिष्यते दन्तौष्ठमांसशोफम् ।
केशच्युतिः शिरोरुग्ग्रन्थयश्च स्विप्नेऽथ शिरोभ्यङ्गः ॥ चि. २३.११६
दुष्टेऽञ्जनेऽक्षिराहस्मावात्युपदेहशोथरागाश्च ।
स्वाघैरादो कोष्ठः स्पृश्यैस्त्वग्दूष्यते दुष्टैः ॥ चि. २३.११७
स्नानाभ्यङ्गोत्सादनवस्नातङ्गारवर्णकैर्दुष्टैः ।
कण्डूर्तिर्कोष्ठपिड्कारोमोद्गमचि मिचिमा शोथाः ॥ चि. २३.११८
५७ पुले करचरणदाहलोदकूमाविपाकाश्च ।

श्रूपादुकाऽवगजवर्मकेतुशयनासनैर्दुष्टैः ॥ चि. २३.११९
मातृमगान्धं म्लायति शिरोरुजा तेमहर्षकरम् ।
स्तम्भयति खानि नासामुपहन्ति दर्शनिं च धूमः ॥ चि. २३.१२०

— विषदुष्टजटाशयादीनां लक्षणम् —

- १२ कूपलडागादिजटं दुग्न्धिं सकलुषं विषर्णं च ।
पीतं वयथुं कोष्ठान्पिड्काश्च करोति मरणं च ॥ चि. २३.१२१

— विषालीनां चिकित्सा सूत्रम् —

- १३ आदावप्राशयो वमनं त्वक्स्थे प्रदेहसेकादि ।
कुर्याद्विषक चिकित्सां दोषवतं चैव हि समीक्ष्य ॥ चि. २३.१२२

— विषालीनां अन्नपानादि पथ्यापथ्ये च —

- १४ शातयः पार्थिवैव कौरदूषाः प्रियङ्गवः ।
भोजनार्थे प्रशस्थन्ते लषणार्थे च सैन्धवम् ॥ चि. २३.१२४
तण्डुलैर्यकजीपत्नीवार्ताकिसुनिषण्णकाः ।
यक्ष्मण्डूकपर्णी च शाकं च कुतकं हितम् ॥ चि. २३.१२५
धानी दाडिममूत्रार्थे वृषा मुद्गहरेणुभिः ।

- 95 रसाक्षेपेण। शरीरेवैश्वविह्वलौ तौ नीरपार्जिताः ॥ चि. 23. 22६
 विषद्यौषधसंयुक्ता रसाधूपाश्च संस्कृताः ।
 अविदाहीनि-चानानि विषातानिं भिषग्विजितम् ॥ चि. 23. 22७
 - विषातानिं वर्ज्यानि -
- 96 विरुद्धाध्यक्षनक्रोधक्षुब्धयायासमैयुजम् ।
 वर्जयेद्विषमुक्तोऽपि दिपास्वप्नं विशेषतः ॥ चि. 23. 22८
 तत्र श्लोकः -
- 97 स्य मात्रावती किंतां फलं चोक्तं यथायथम् ।
 अमात्रस्य तथा किंतां फलं चोक्तं विभागशः ॥
 आहारायत्नान्यष्टौ भोज्यसाधुपथमेव च ।
 द्रव्याणि नातिसेव्यानि निविधं सात्त्विकमेव च ॥
- 98 आहारस्य विधावष्टौ विशेषा हेतुसंज्ञकाः ।
 शुभाशुभ समुत्पत्तौ तन् परीक्ष्य प्रयोजयेत् ॥ सू. २८. ४२
 परिहारण्यपथानि सदा परिहरन्नरः ।
 भवत्यनुणतां प्राप्तः साधूनामिह पण्डितः ॥ सू. २८. ४३

अन्नपानस्य विज्ञानम् ।

1 इष्टवर्णमिन्द्रसस्पर्शं विधिविहितमन्नपानं प्राणिनां प्राणिसंज्ञकानां
प्राणमाचक्षते कुशागः, प्रत्यक्षफलदर्शनात् ; तदिन्धना ह्यन्तरग्नेः स्थितिः ;
तत् स्त्वमूर्जयति, तच्छरीरधातुबुद्धरत्नवर्गेन्द्रियप्रसादकरं ययौक्तमुपसेव्यम्,
विपरीतमहिताय संपद्यते ॥ सू. २७.३

2 तस्माद्विहताहितावबोधनार्थमन्नपानविधिमाखिलेनोपदेक्ष्यमोऽग्निवेश ।
तत् स्वभावादुदक्तं क्लेदयति, त्वणं विष्यन्दयति, क्षारः पाचयति,
मधु सन्दधाति, सर्पिः स्नेहयति, क्षीरं जीवयति, मांसं बृंहयति, रसः प्रीणयते,
सुरा जर्जरीकरोति, शीधुस्वधमति, द्राक्षासवो दीपयति, फाणितमाचिनोति,
दधि शोफं जनयति, पिप्पलाकशकं गलपयति, प्रश्नतान्तर्मलौ माषसूपः,
ट्राष्टि शुक्रघ्नः क्षारः ; प्रायः पित्ततमसमन्यन्न दाडिमातकात्, प्रायः
क्षौद्रैष्णवं मधुरमन्यन्न मधुनः पुराणान्य आतिषेष्टिकयवगोधूमात्,
प्रायस्तिक्तं वाततमवृष्यं चान्यन्नवेनाभ्राह्मतापरोक्षपत्रात्, प्रायः कटुकं
वाततमवृष्यं चान्यन्न पिप्पलीविश्वमैषजात् ॥ सू. २७.४

— अन्न प्रशंसा —

3 प्राणाः प्राणश्रुतामन्नमन्नं लोकोऽभिधावति ।

वर्णः प्रसादः सौख्यं जीवितं प्रतिभा सुखम् ॥ सू. २७.३४९

4 लुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम् ।

लोकिकं कर्म यद्वृत्तौ स्थगितौ यच्च वैदिकम् ॥ सू. २७.३५०

5 कर्मपवर्गे यच्चोक्तं तच्चाप्यन्ने प्रतिष्ठितम् ॥ सू. २७.३५१

6 बलमारोग्यमायुश्च प्राणाश्चान्नौ प्रतिष्ठिताः ।

अन्नपानेन्धनैश्चाग्निर्ज्वलति व्येति चान्यथा ॥ सू. २७.३४२.

7 हिताग्निर्जुह्यान्नित्यमन्तरग्निं समारितः ।

अन्नपानसमिध्नि मात्राकालौ विचारयन् ॥ सू. २७.३४५

8 आहिताग्नेः सदा पथ्यान्यन्तरग्ने जुरोति यः ।

दिवसे दिवसे ब्रह्म जपत्यथ ददाति च ॥ सू. २७.३४६

- 9 नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने ।
भजन्ते नामयाः केचिद्भाविनोऽप्यन्तरादृते ॥ सू.२७.३४७
- 10 गुरुताघवचिन्तेयं प्रायेणाल्पबलान् प्रति ।
मन्दक्रियाननारोग्यान् सुकुमारान्सुखोचितान् ॥ सू.२७.३४३
- 11 दीप्ताढनयः स्वराहाराः वर्मनित्या महोदराः ।
येनराः प्रति तांश्चिन्त्यं नावश्यं गुरुताघवम् ॥ सू.२७.३४४
- 12 अल्पादाने गुरुणां च लघूनां चातिसेवने ।
माना कारणमुद्दिष्टं द्रव्याणां गुरुताघवे ॥ सू.२७.३४०
- 13 गुरुणामल्पमादयं लघूनां तृप्तिरिष्यते ।
मानां द्रव्याण्यपेक्षन्ते माना चाग्निमपेक्षते ॥ सू.२७.३४१
- 14 षड्विंशतं सहस्राणि रात्रीणां हितभोजनः ।
जीवत्यनातुरो जन्तुर्जितात्मा संमतः सतम् ॥ सू.२७.३४८
- 15 परमतो वर्गसंग्रहेणाहारद्रव्याण्यनुव्याख्यास्यामः ॥ सू.२७.५
- 16 शूकधान्यशमीधान्यमांसशक फलाश्रयान् ।
वर्गान् हरितमयाम्बुगोरसेक्षुविकारिकम् ॥ सू.२७.६
- 17 दश दौ चापरो वर्गौ कृतान्नाहारयोगिनम् ।
रसवीर्यविपाकैश्च प्रभावैश्च प्रचक्ष्महे ॥ सू.२७.७
- अथ प्रथमो शूकधान्यवर्गः
- 18 रक्तशातिमहाशातिः कलमः शकुनाहतः ।
तूष्णीं दीर्घश्चक्षुश्च गौरः पाण्डुकटाङ्गुली ॥ सू.२७.८
- 19 सुगन्धको लोहवातः सारिवाख्यः प्रमोदकः ।
पतङ्गस्तपनीयश्च ये चान्ये शाक्यः शुभाः ॥ सू.२७.९
- तेषां रसादयः गुणाश्च
- 20 शीता रसे विपाकैश्च मधुराब्जाव्यमारुताः ।
व्यधात्म्यवर्चसः स्निग्धा भृंहणाः सुक्रद्वन्ताः ॥ सू.२७.१०

- रक्तशालिः वरत्नं अन्यानां क्रमशः गुणगुणे -

- 21 रक्तशालिर्विरस्तेषां तृष्णाद्यास्तेमतापरः ।
महांस्तस्यन्तु कलमस्तस्याप्यनु ततः परे ॥ सू. २७.११
- 22 यवका हायनाः पांसुवाप्यनैषधकादयः ।
शालीनां शाल्यः कुर्वन्त्यनुकारं गुणगुणैः ॥ सू. २७.१२
- 23 शीतः स्निग्धोऽगुरुः स्वादुस्निदोषघ्नः स्थिरात्मकः ।
षाण्डिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च ॥ सू. २७.१३
- 24 वरकोदातको ~~चीन~~ चीनशारदोज्ज्वलददुराः ।
गन्धनाः कुडविन्दाश्च षाण्डिकान्प्रोत्तरा गुणैः ॥ सू. २७.१४
- 25 मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुरुः ।
बहुमूलपुरीषोष्णः त्रिदोषस्त्वेव पातकः ॥ सू. २७.१५
- 26 सकोरदूषः स्यामाकः कषायमधुरो लघुः ।
वातघ्नः कफापित्तघ्नः शीतः संग्राहिशोषणः ॥ सू. २७.१६
- 27 हस्तिश्यामाकङ्गीवारतोयपर्णीगवेधुकाः ।
प्रशान्तिकाम्भः स्यामाकङ्गीरित्याणुप्रियङ्गवः ॥ सू. २७.१७
- 28 मुकुन्दो क्षिप्रिगर्दरी वरुका वरकारस्तथा ।
शिबिरोत्कटजूषाः स्यामाकसदृशा गुणैः ॥ सू. २७.१८

- यवानां गुणकर्माणि -

- 29 रुक्षः शीतोऽगुरुः स्वादुर्बहुवातशकृधवः ।
स्थैर्यकृत् सकषायश्च बल्यः श्लेष्मविकारनुत् ॥ सू. २७.१९
- 30 रुक्षः कषायानुरसो मधुरः कफपित्तहा ।
मेदः क्रिमिपिषघ्नश्च बल्यो वैष्णुयसो मतः ॥ सू. २७.२०

- गोधूमानां गुणकर्माणि -

- 31 सन्धनकृत्वातहरो गोधूमः स्वादुश्शीतलः ।
जीवनो बृंहणो वृष्यः स्निग्धः स्थैर्यकरो गुरुः ॥ सू. २७.२१
- 32 बान्दीमुरवी मधूती च मधुरस्निग्धशीतले ।

32 इत्ययं शुक्रधान्यानां द्वयोर्गर्गः समाप्यते ॥ सू. २७.२२

- मुमस्य गुणकर्मणि - अथ द्वितीयो रामीधान्य वर्गः -

33 कषायमधुरो रुक्षः शीतः पाके कटुर्लघुः ।

विशदः श्लेष्मापित्तघ्नो मुग्धः सूच्योत्तमो मतः ॥ सू. २७.२३

- माप्यस्य गुणकर्मणि -

34 वृण्यः परं वातहरः स्निग्धोष्णो मधुरो गुरुः ।

बाल्यो बहुमतः पुंस्त्वं माप्यः शीघ्रं ददाति च ॥ सू. २७.२४

- राजमाप्यस्य गुणकर्मणि -

35 राजमाप्यः सरो रुच्यः कफशुक्राम्लपित्तनुत् ।

तत्स्वादुवर्तिगो रुक्षः कषायो विशदो गुरुः ॥ सू. २७.२५

- कुलत्थस्य गुणकर्मणि -

36 उष्णाः कषायाः पाकेऽम्लाः कफशुक्रानिनापहाः ।

कुलत्था ग्राहिणः कासहरिकाश्वासार्शसां हिताः ॥ सू. २७.२६

- मकुण्डस्य गुणकर्मणि -

37 मधुरा मधुराः पाके ग्राहिणो रुक्षशीतलाः ।

मकुण्डकाः प्रसस्यन्ते रक्तपित्तज्वरादिषु ॥ सू. २७.२७

- चणकादीनां गुणकर्मणि -

38 चणकाश्च मसूराश्च रवाण्डिकाः सहरेणवः ।

लघवः शीतमधुराः सकषाया विरुक्षणाः ॥ सू. २७.२८

39 पित्तश्लेष्मणि शस्यन्ते सूषेष्वात्रेपनेषु च ।

तेषां मसूरः संग्राही कलायो वातघ्नः परम् ॥ सू. २७.२९

- तिलस्य गुणकर्मणि -

40 स्निग्धोष्णो मधुरास्तिक्तः कषायः कटुकस्तिक्तः ।

त्वच्यः केश्यश्च बाल्यश्च वातघ्नः कफपित्तकृत् ॥ सू. २७.३०

- विविध शिम्बीनां गुणकर्मणि -

41 मधुराः शीतला गुर्व्यो बलघ्न्यो रुक्षणामिकाः ।

- 41 सस्नेहाब्जिभिर्भोज्या विविधाः शीघ्रविजातयः ॥ सू. २७.३१
- 42 शिम्बी रुक्षा कषायाच कोपे वातप्रकोपिनी ।
न च वृष्या न च शुष्या विष्वभ्य च विपच्यते ॥ सू. २७.३२
- आढक्यादीनां गुणकर्मणि -
- 43 आढकी कफपित्तघ्नी वातघ्ना, कफघातनुत् ।
भवत्पुजः सैडगजो, निष्पावा वातपित्तघ्नाः ॥ सू. २७.३३.
- 44 काकाण्डोमा (ता) त्मगुप्तानां माषवत् फलमादिशेत् ।
द्वितीयोऽयं शमीधान्यवर्गः प्रोक्तो महर्षिणा ॥ सू. २७.३४
- शूकशमीधान्यानां प्रयोगे विशेषाः -
- 45 शूकधान्यं शमीधान्यं समातीतं प्रशस्यते ।
पुराणं प्रायशो रुक्षं प्रायेणाभिनवं गुरु ॥ सू. २७.३०९
- तेषां लघुले उपपत्तिः -
- 46 यद्यदागच्छति क्षिप्रं तत्तद्वधुतरं स्मृतम् ।
निस्तुषं युक्तिभृष्टं च सूष्यं तद्वधु विपच्यते ॥ सू. २७.३१०

- अथ शाकवर्गः । -

पाठादीनां शाकानां गुणकर्मणि -

47 पाठाशुभाशटीशकं वास्तुकं सुनिष्पन्नकम् । सू. २७.८८
विद्याद्वाहि निदोषघ्नं त्रिणवचस्तुवास्तुकम् ॥

- काकमाच्यः गुणकर्मणि -

48 निदोषशमनी वृष्या काकमाची रसायनी । सू. २७.८९
नात्युष्णशीतवीर्या च भेदिनी कुष्ठनाशिनी ॥

- राजक्षवक काठशाकयोः गुणकर्मणि -

49 राजक्षवकशकं तु निदोषशमनं लघु ॥ सू. २७.९०
50 ग्राहि शस्तं विशेषेण ग्रहप्यशोषिकारिणाम् ।
काठशकं तु कटुकं दीपनं गरशोफजित् ॥ सू. २७.९१

- काठायशाकस्य गुणकर्मणि -

51 लघूष्णं वातघ्नं रुक्षं काठायं शाकमुच्यते ।
दीपनी चोष्णवीर्या च ग्राहिणी कफमरुते ॥ सू. २७.९२

- अम्लचोडैः गुणकर्मणि -

52 प्रशस्यतेऽम्लचोडैरी ग्रहप्यशोहिता च सा ।
मधुरामधुरा पाके भेदिनी क्षेप्सवर्धनी ॥ सू. २७.९३

- उपोदिकायः गुणकर्मणि -

53 वृष्यास्त्रिगुणा च शीता च मदघ्नी चाप्युपोदिका ।
रुक्षो मदविषघ्नश्च प्रशस्तो रक्तापित्तिनाम् ॥ सू. २७.९४

- लण्डुलीयकादीनां गुणकर्मणि -

54 मधुरो मधुरः पाके शीतलस्तण्डुलीयकः ।
मण्डूकपर्णी केनाग्रं कुचेता वनातिक्तकम् ॥ सू. २७.९५

- कर्कोटिकादीनां गुणकर्मणि -

55 कर्कोटिकावल्गुजकौ पटोतं शकुनादनी ।
वृषपुष्पाणि शार्ङ्गिण्या केम्बूकं सकठिदकम् ॥ सू. २७.९६

- नाडीकलायं गोजिह्वादीनां गुणकमणि -

- 56 नाडी कलायं गोजिह्वा वातकिं तिलपणिका ।
 कौतुकं कार्कशं नैऋतं शाकं पापटिकं च यत् ॥ सू. २७.९७
- 57 कफपित्तहरं तिक्तं शीतं कटु विपच्यते ।
 स्वर्णि ^{सुषु}शाकानि फञ्जी चिक्री कुतुम्बकः ॥ सू. २७.९८
- 58 आलुकानि च स्वर्णि स्वपत्राणि कुरिञ्जम् ।
 शणशाह्मादिपुष्पाणि कर्बुदारः सुवर्चगा ॥ सू. २७.९९
- 59 निष्पावः कौविदारश्च पत्तुरञ्जुच्युपणिका ।
 कुमारजीवी लोहकः पाण्डुया मारिषस्तथा ॥ सू. २७.१००
- 60 कालम्बनालिका सूर्यः कुसुम्भकधूमकौ ।
 तस्मिन्नाचं प्रपुष्नादे नालिनीका कुठेरकः ॥ सू. २७.१०१
- 61 लोणिका यवशाकं च कृष्णाण्डकमवल्लुजम् ।
 थातुकः शातुकल्याणी निपणी पीतुपर्णिका ॥ सू. २७.१०२

- उपर्युक्तानां शाकानां गुणकमणि -

- 62 शाकं गुरु च रुक्षं च प्रायो विष्वभ्य जीर्यति ।
 मधुरं शीतवीर्यं च पुरीषस्थ च भेदनम् ॥ सू. २७.१०३
- 63 स्थितं निष्पीडितस्स स्नेहाभ्यं तत् प्रशस्यते ।

- शाणादि पुष्पशाकानां गुणकमणि -

- 64 शणश्च कौविदारश्च कर्बुदारश्च शाह्मतेः ।
 पुष्पं ग्राहि प्रशस्तं च रक्तपित्ते विशेषतः ॥ सू. २७.१०४
- 65 - न्यग्रोधादि पल्लवशाकानां गुणकमणि -

- न्यग्रोधौ दुम्बराश्च तृणपद्मादि पल्लवाः ॥ सू. २७.१०५
- 66 कषयाः स्तम्भनाः शीता हिताः पित्तातिसारिणाम् ।
 - दीप्यन्तु शाकानि -

- 67 वायुं वत्सादनी हन्यात् कफं गण्डीरचिन्नकौ ॥ सू. २७.१०६
- श्लेयसी बिल्वपर्णी च बिल्वपत्रं तु वातनुत् ॥

- 68 भण्डीशतावरीशाकं बला जीवान्तिकं च यत् । सू. २७.१०७
- 69 पर्वप्याः पर्वपुण्याश्च वातपित्तहरं स्मृतम् ।
तद्युग्मिन्नशक्तिकृतं तदाङ्गुल्युक्तयोः ॥ सू. २७.१०८
- 70 तिष्ठैतसशाकं च शाकं पञ्चाङ्गुल्युक्तं च ।
वाततं कटुतिक्ताम्लमधोभागप्रिवर्तनम् ॥ सू. २७.१०९
- 71 कक्षाम्लमुष्णं कौसुम्भं कफघ्नं पित्तवर्धनम् ।
अपुसैवकिकं स्वादु गुरु विष्टाम्नि शीतलम् ॥ सू. २७.११०
- 72 मुरवाप्रियं च रुक्षं च मूत्रतं अपुसं वति ।
पुष्पकिकं च संपक्वं दाहलूणाकुमातिनुत् ॥ सू. २७.१११
- 73 वचैर्भिदीन्यलाबुनि खक्षशीतगुरुणि च ।
चिर्भटैर्वरुके तद्वचोर्भेदरिते तु ते ॥ सू. २७.११२
- 74 स्क्षारं पक्वकूपमाणं मधुरम्लं तथा तद्यु ।
सृष्टमूत्रपुरीषं च सर्वदीपनिष्पिष्टम् ॥ सू. २७.११३
- 75 कैलूटं च कदम्बं च नदीमापकर्मैन्दुकम् ।
विशदं गुरु शीतं च समभिष्यन्दि चोच्यते ॥ सू. २७.११४
- 76 उत्पलानि कषायाणि रक्तपित्तहराणि च ।
तथा लातप्राम्भं स्यादुरक्षतलज्जापरम् ॥ सू. २७.११५
- 77 रवर्जरं लातस्यं च रक्तपित्तक्षयापरम् ।
तत्तु विस्त्रशाकुकौञ्चादनकशैरुक्तम् ॥ सू. २७.११६
- 78 शृङ्गारकाङ्गुलीयं च गुरु विष्टाम्नि शीतलम् ।
कुमुदोत्पलनालास्तु सपुष्पाः सफटाः स्मृताः ॥ सू. २७.११७
- 79 शीताः स्वादुकषायास्तु कफमाकृतकैपनाः ।
कषायमीषादिष्टाम्नि रक्तपित्तहरं स्मृतम् ॥ सू. २७.११८
- 80 पौण्ड्रं तु भवेद्दीजं मधुरं रसपाक्योः ।
बाल्यः शीतो गुरुः स्निग्धस्पर्शो बृंहणामकः ॥ सू. २७.११९
- 81 वातपित्तहरः स्वादुर्वृष्यो गुग्गुलातकः परम् ।

- 81 जीवन्तो बृंहणो वृष्यः कण्ठ्यः शस्त्वो रसायनो ॥ सू. २७.१२०
- 82 विदारिकन्वो बाल्यस्य बृंहणः स्वादुशीतलः ।
आम्बिकायाः स्मृतः कन्दो ग्रहण्यशोहितो गुरुः ॥ सू. २७.१२१
- 83 नाल्युण्णः कफवातघ्नो ग्राही शस्त्वो मदात्यये ।
निदीप्यं बद्धविष्णुं सार्धं शाकमुच्यते ॥ सू. २७.१२२
- 84 (तद्धत स्याद्रक्तनाभस्य रुक्ममण्डं विशीघ्रतः) ।
तद्धत पिण्डाकुलं विधात कन्दत्वाच्च मुखप्रियम् ।
सर्पच्छन्नकवज्यस्तु बल्योऽन्ध्याशुभ्रजातयः ॥ सू. २७.१२३
- 85 शीताः पीनसकन्यश्च मधुरा शुभ्य इव च ।
(चतुर्थः) शाकवर्गोऽयं पत्रकन्दफलाभ्यः ॥ सू. २७.१२४
- निषिध्यं शाकम् -
- 86 किमिवात्तातपहतं शुष्कं जीर्णमिनातविम् ।
शाकं निःस्नेहसिद्धं च वज्रं यच्चापरिस्तुम् ॥ सू. २७.३१६
- अथ फलवर्गः -
- 87 लृण्णादाहज्वरश्वासरक्तपित्तक्षतक्षयान् ।
वातपित्तमुदावर्तं स्वरभेदं मदात्ययम् ॥ सू. २७.१२५
- 88 तिक्तास्पतामास्यशोषं कासं चाशु व्यपोरति ।
सूक्ष्मका बृंहणी वृष्या मधुरा स्निग्धशीतला ॥ सू. २७.१२६
- 89 मधुरं बृंहणं वृष्यं खर्वूरं गुरु शीतलम् ।
क्षयैऽभिधाते दौरे च वातपित्ते च तद्धितम् ॥ सू. २७.१२७
- 90 तर्पणं बृंहणं फल्गु गुरु विष्टाभि शीतलम् ।
परुषकं मधुकं च वातपित्ते च शस्यते ॥ सू. २७.१२८
- 91 मधुरं बृंहणं बल्यमाप्रातं तर्पणं गुरु ।
स्नग्धेऽं श्लेष्मणं शीतं वृष्यं पिष्टञ्च जीर्यते ॥ सू. २७.१२९
- 92 ताण्डशस्यानि सिद्धानि तारिकेन फलानि च ।
बृंहणस्निग्धशीतानि बाल्यानि मधुराणि च ॥ सू. २७.१३०

- 93 मधुराम् कषायं च विष्टंभि गुरुशीतलम् ।
पित्तश्लेष्मकरं भव्यं ग्राहि वक्त्रविशोधनम् ॥ सू. २७.१३१
- 94 अमं परुषकं द्राक्षा बदराप्यारुकाणि च ।
पित्तश्लेष्म प्रकोपीणि कर्कशानि कुचान्यपि ॥ सू. २७.१३२
- 95 नात्युष्णं गुरु संपक्वं स्यादुप्रयं गुरुष्विचम् ।
बृंहणं जीर्यति क्षिप्रं नातिदोषलक्ष्णम् ॥ सू. २७.१३३
- 96 द्विविधं शीतमुष्णं च मधुरं चाम्लमेव च ।
गुरु पाशपतं श्लेष्मरुच्यत्यग्निनाशनम् ॥ सू. २७.१३४
- 97 भव्यादभ्यान्तरगुणं कार्मर्यफासुच्यते ।
तथैवाभ्यान्तरगुणं वृद्धममं परुषकात् ॥ सू. २७.१३५
- 98 कषायमधुरं टङ्गं वातलं गुरु शीतलम् ।
कपित्थममं कण्ठघ्नं विषघ्नं ग्राहि वातलम् ॥ सू. २७.१३६
- 99 मधुराम् कषायत्वात् सौगन्धाच्च रुचिप्रदम् ।
परिपक्वं च दोषघ्नं विषघ्नं ग्राहि गुरुपि ॥ सू. २७.१३७
- 100 बिल्वं तु दुर्जरं पक्वं दोषलं व्रतिसफलम् ।
स्निग्धोष्णतीक्ष्णं तद्धातुं दीपनं कफवातजित् ॥ सू. २७.१३८
- 101 रक्तपित्तकरं व्याधमाधुर्गं पित्तवधनिम् ।
पक्वममं जयेद्यायुं मांसशुक्रबलप्रदम् ॥ सू. २७.१३९
- 102 कषायमधुरं प्रायं गुरु विष्टंभि शीतलम् ।
जाम्बवं कफपित्तघ्नं ग्राहि वातकरं परम् ॥ सू. २७.१४०
- 103 बदरं मधुरं स्निग्धं भेदनं वातपित्तजित् ।
तच्छुष्कं कफवातघ्नं पित्ते न च विरुध्यते ॥ सू. २७.१४१
- 104 कषायमधुरं शीतं ग्राहि सिम्बि (श्चि) तिकाफम् ।
गाङ्गेरुक्की करीरं च बिम्बी तोदनधन्वनम् ॥ सू. २७.१४२
- 105 मधुरं सकषायं च शीतं पित्तकफघ्नम् ।
संपक्वं पनसं मीचं राजादनफागानि च ॥ सू. २७.१४३

- 106 स्थादूनि क्कपायाणि स्निग्धशीतगुणानि च।
कपायविशदबान्ध सौमन्यान्ध रुचिप्रदम् ॥ सू. २७.१४४
- 107 क्षयदंशक्षमं हृद्यं वातघ्नं तृणलीफणम्।
नीपं शताक्षकं पीतु तृणसूत्रं विककृतम् ॥ सू. २७.१४५
प्राचीनमालकं चैव दोषघ्नं गरहारि च।
- 108 प्लेडुदं तिक्तमधुरं स्निग्धोष्णं कफवातजित्। सू. २७.१४६
तिन्दुकं कफपित्तघ्नं कपायं मधुरं तृणम्।
- 109 विद्यादमलके सवर्णि रसांशुवणवर्जितम् ॥ सू. २७.१४७
रुक्षं स्वादु कपायाम्भं कफपित्तहरं परम्।
- 110 रसांशुः सौम्यमैदोजान्यौषान् हान्ति विभीतकम् ॥ सू. २७.१४८
- 111 स्वरभेदकफो त्क्लेदपित्तरोगविनाशनम्।
अमरं कपायमधुरं वातघ्नं ग्राहि दीपनम् ॥ सू. २७.१४९
- 112 स्निग्धोष्णं दाडिमं हृद्यं कफपित्ताविरोधि च।
रुक्षामां दाडिमं यत्तु तत् पित्तानिद्रकोपनम् ॥ सू. २७.१५०
- 113 मधुरं पित्तनुत्तेषां पूर्वं दाडिममुत्तमम्।
वृक्षाम्भं ग्राहि रुक्षोष्णं वातक्षौष्माणं शस्यते ॥ सू. २७.१५१
- 114 अम्लिकायाः फलं पक्वं तस्मादल्पान्तरं गुणैः।
गुणैस्तेरेव संयुक्तं भेदनं लम्बवेतसम् ॥ सू. २७.१५२
- 115 रूढोऽरुचौ विषन्धे च मन्देऽह्नी मद्याविप्लवे।
हिक्काश्वासि च कासे च वम्यां वचोऽदिपु च ॥ सू. २७.१५३
- 116 वातक्षौष्मसमुत्थेषु सर्वेष्वेवोपदिश्यते।
कैसरं मातुलुङ्गस्य तृणु शोषमलोऽन्यथा ॥ सू. २७.१५४
- 117 रौचनी दीपनी हृद्यः सुगन्धिस्त्वाग्निवर्जितः।
कर्पूरः कफवातघ्नः श्वामिहिकारसिंहितः ॥ सू. २७.१५५
- 118 मधुरं किंचिदमरं च हृद्यं भक्तप्ररोचनम्।
दुर्जरं वालकामनं नागरङ्गफलं गुणम् ॥ सू. २७.१५६

- 119 वालामाभिष्णुकांक्षीटमुकृतकनिकीचकाः ।
गुरुष्णस्निग्धमधुराः सौरुमाणा बलप्रदाः ॥ सू. २७.१५७
- 120 वातघ्ना बृंहणा वृण्याः कफपित्ताभिवर्धनाः ।
प्रियात्मैषां स हृषां विधादौषधं विना गुणैः ॥ सू. २७.१५८
- 121 श्लेष्मलं मधुरं शीतं श्लेष्मातकफातं गुरु ।
श्लेष्मातं गुरु विष्टास्मि चाक्षौटफलमस्मिजित् ॥ सू. २७.१५९
- 122 गुरुष्णं मधुरं सूक्ष्मं कैशघ्नां च शमीकम् ।
पिष्टम्भयाते कारज्जं वातश्लेष्मापिरोधि-च ॥ सू. २७.१६०
- 123 क्षाम्रातकं दन्तशठमम्लं सकरमर्दकम् ।
रक्तपित्तकरं विधादौषधतकमैव-च ॥ सू. २७.१६१
- 124 वालघ्नं दीपनं चैव वातकिं कटु तिक्तकम् ।
वातलं कफपित्तघ्नं विधात् परिकीर्तकम् ॥ सू. २७.१६२
- 125 पित्तश्लेष्मघ्नमम्लं च वातलं चाक्षिकीफकम् ।
मधुराप्यमृपाकीनि पित्तश्लेष्महराणि-च ॥ सू. २७.१६३
- 126 अश्वत्थोदुम्बरप्लस्तन्यग्रीधानां फलानि-च ।
कषायमधुराम्भानि वातलानि गुक्षणि-च ॥ सू. २७.१६४
- 127 भक्ष्मातकास्थ्याग्निसमं तन्मांसं स्वादु शीतलम् ।
पञ्चमः फलवर्गोऽयमुक्तः प्रायोपयोगिकः ॥ सू. २७.१६५
- निषिद्धं फलम् -
- 128 पुराणमामं संक्रिष्टं क्रिमिव्यालहिमातपैः ।
अदेशकाजं क्रिन्नां यत्स्यात्फलमस्वाधु तत् ॥ सू. २७.३१७
- अथ हरितवर्गः -
- 129 रौचनं दीपनं वृष्यमर्द्रकं विश्वश्रेष्ठजम् ।
वातश्लेष्मविबन्धेषु रसस्तस्योपदिश्यते ॥ सू. २७.१६६
- 130 रौचनोदीपनस्तीक्ष्णः सुगन्धिमुखशोधनः ।
जम्बीरः कफवातघ्नः क्रिमिघ्नो भक्षपचनः ॥ सू. २७.१६७

- 131 बालं दीपहरं, वृद्धं निदीपं, मारुतापहम् ।
स्निग्धसिद्धं, विशुष्कं तु मूलकं कफवालजित् ॥ सू. २७.१६८
- 132 हिक्काकान् विषश्वाप्सपार्श्वश्लेष्म विनाशनः ।
पित्तकृत् कफवातघ्नः सुखाः प्रतिगन्धहा ॥ सू. २७.१६९
- 133 यवानी चाजकश्चैव शिशुशालेयमृण्मकम् ।
हृद्यान्वास्वादनीयानि पित्तमुत्क्रोशयन्ति च ॥ सू. २७.१७०
- 134 गण्डीरो जातपिप्पल्यस्तुम्बरुः शृङ्गवैरिका ।
तीक्ष्णोऽप्यकटुरुक्षोऽपि कफवातहराणि च ॥ सू. २७.१७१
- 135 पुंस्त्वघ्नः कटुरुक्षोऽपि श्वस्तृणो वक्त्रबोधनः ।
रवराक्षा कफवातघ्नी बाल्तिरोगरुजापहा ॥ सू. २७.१७२
- 136 धान्यकं चाजगन्धा च सुमुखश्चैति रोचनाः ।
सुगन्धा नातिकटुका दीपानुत्क्रेशयन्ति च ॥ सू. २७.१७३
- 137 ग्राही शृञ्जनकस्तीक्ष्णो वातश्चेष्मावसिं हितः ।
स्वेदनेऽभ्यवहारे च योजयेत्तमपित्तिनाम् ॥ सू. २७.१७४
- 138 श्लेष्मालो मारुतघ्नश्च पत्राण्डुर्न च पित्तनुत् ।
आहारयोगी बल्यश्च गुरुहृष्योऽथ रोचनः ॥ सू. २७.१७५
- 139 त्रिभिषुषफितासघ्नो वातघ्नो गुल्मेनाशनः ।
स्निग्धश्चोष्णश्च वृष्यश्च तृशुनः कटुको गुरुः ॥ सू. २७.१७६
- 140 शुष्काणि कफवातघ्नान्येतान्येषां फलानि च ।
हरित्तानामयं चैष (षष्ठी) वर्गः समाप्यते ॥ सू. २७.१७७
- 141 हरित्तानां यथाशाकं निर्दिष्टाः साधनादृते । सू. २७. ३१८
- अथ रक्षुवर्गः —

- 142 वृष्यः शीतः सरः स्निग्धो बृंहणो मधुरो रसः ।
श्लेष्मालो भक्षितस्येक्षोऽथान्निकस्तु विदध्यते ॥ सू. २७.२३७
- 143 शैत्यात् प्रसादान्माधुर्यात् चैषकादंशको वरः ॥
प्रशृतकिमिमज्जासृज्जेदो मांसकरो गुडः ॥ सू. २७. २३८

- 144 शुद्धो गुडश्चतुर्भगविभागाध्विशेषितः ।
रसो गुरुयथापूर्वं धीतः स्वल्पमात्रो गुडः ॥ सू. २७. २३९
- 145 ततो मत्स्यण्डिकारवणशर्करा विमलाः परम् ।
यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा ॥ सू. २७. २४०
- 146 वृष्या शीणस्तहिता सस्नेहा गुडशर्करा ।
कषायमधुरा शीता सतिक्ता यासशर्करा ॥ सू. २७. २४१
- 147 रुक्षा वम्यतिस्सारघ्नी छेदनी मधुशर्करा ।
तृष्णास्तृकृपित्तदारेषु प्रसृताः सर्वशर्कराः ॥ सू. २७. २४२
- 148 माक्षिकं भ्रामरं क्षौद्रं पौलिकं मधुजातयः ।
माक्षिकं प्रवरं तेषां विशेषाभ्रामरं गुरु ॥ सू. २७. २४३
- 149 माक्षिकं तैलवर्णं स्याद्धृतवर्णं तु पौलिकम् ।
क्षौद्रं कपित्थवर्णं स्याच्छैलं भ्रामरमुच्यते ॥ सू. २७. २४४
- 150 वातलं गुरु शीतं च रक्तपित्तकफापरम् ।
सन्धातु छेदनं रुक्षं कषायं मधुरं मधु ॥ सू. २७. २४५
- 151 हन्यान्मधूष्णमुष्णार्तमथवा सविषान्वयात् ।
गुरुकक्षकषायत्वाच्छैत्याच्चाढ्यं हितं मधु ॥ सू. २७. २४६
- 152 - मध्वामस्य महात्ययता -
जातः कष्टतमं किञ्चिन्मध्वामात्तद्धि मानवम् ।
उपक्रमविरोधित्वात्सद्यो हन्याद्यथा विषम् ॥ सू. २७. २४७
- 153 नानाद्रव्यात्मकत्वान्च योगवाहि परं मधु ।
इतीक्षुविकृतिप्रायो वर्गोऽयं (दशमो) मतः ॥ सू. २७. २४९
- अथ गौरस्रवर्गः -
- 154 स्वादु शीतं मृदुस्निग्धं बलुं कृमिहृत्पिच्छिलम् ।
गुरु मन्दं प्रसन्नं च गव्यं दशगुणं पयः ॥ सू. २७. २५७
- 155 तदेवंगुणमेवौजः सामान्यादभिषर्धयेत् ।
प्रवरं जीवनीयानां क्षीरमुक्तं रसायनम् ॥ सू. २७. २५८

- 156 महिषीणां गुरुतरं गव्याच्छीततरं पयः।
स्नेहान्धनमनिद्राय हितमत्यग्नये च तत् ॥ सू. २७. २१८
- 157 रुक्षोष्णं क्षीरमुष्णीणामीषत्सत्तपणं लघु।
शस्तं वातकफानाहक्रिमिशोक्रौदराक्षसम् ॥ सू. २७. २२०
- 158 बल्यं स्थैर्यकरं सर्वभुषणं चैकशफं पयः।
साम्भं सत्तपणं रुक्षं शारवावातहरं लघु ॥ सू. २७. २२१
- 159 छागं कण्वायमधुरं शीतं आरि पयो लघु।
रक्तपित्तातिसारघ्नं क्षयकासज्वरापहम् ॥ सू. २७. २२२
- 160 हिक्काश्यासकरं लूणं पित्तघ्नोष्णतमाविकम्।
हस्तिनीनां पयो बल्यं गुरु स्थैर्यकरं परम् ॥ सू. २७. २२३
- 161 जीवनं बृंहणं सात्त्व्यं स्नेहनं मानुषं पयः।
नाशनं रक्तपित्ते च तर्पणं चाक्षिरूक्षिनाम् ॥ सू. २७. २२४
- 162 रौचनं रीपनं लूण्यं स्नेहनं बलवर्धनम्।
पाकेऽम्लमुष्णं वातघ्नं मज्जत्वं बृंहणं दधि ॥ सू. २७. २२५
- 163 पीनसे चातिसारे च शीतके विषमज्यरे।
अरुचौ मूत्रकृच्छ्रे च काश्ये च दधि शस्यते ॥ सू. २७. २२६
- 164 शरद्भीष्मवसन्तेषु प्रायशो दधि गार्हितम्।
रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत् ॥ सू. २७. २२७
- 165 न नक्तं दधि भुञ्जीत न चाप्यधृतशर्करम्।
नाभुमयुषं नाक्षौद्रं नोष्णं नामलैर्विना ॥ सू. ७. ६१
- 166 ज्वरास्तृप्तिपित्तवीर्यकुष्ठपाक्षामयभ्रमन्।
प्राप्नुयात्कामाढां योग्रां विधिं रिक्ता दधिप्रियः ॥ सू. ७. ६२
- 167 निदोषं मन्दकं, जालं वातघ्नं दधि, सुक्रतः।
सरः, श्लेष्मानिघ्नस्तु मण्डः श्लोतोविशोधनः ॥ सू. २७. २२८
- लक्षस्य गुणकर्माणि -
- 168 शोफाशोभ्रहणीदोषमूनग्रहीदराक्षौ ।

168 स्नेहव्यापदि पाण्डुत्वे तत्रं दद्याद्भू-चा॥ सू. २७. २२९

— नवनीतस्य गुणकर्मणि —

169 संग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम् ।

ग्राह्यशोषिकारक्षमादितारुचिनाशनम् ॥ सू. २७. २३०.

— सर्पिषां गुणकर्मणि —

170 स्मृतिबुद्ध्याग्निशुक्रौजः कफमैदोविषधनिम् ।

वातापित्तविषोन्मादशोषातश्मीज्वरापहम् ॥ सू. २७. २३१

171 सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः ।

सहस्रवीर्यं विधिभिर्धृतं कर्मसहस्रकृत ॥ सू. २७. २३२

172 मदापस्मारमूच्छयिशोषोन्मादगरज्वरान् ।

योनिर्गर्भशिरःशूलं धृतं जीर्णमपोहति ॥ सू. २७. २३३

173 सर्पिष्यजाविमारिणीक्षीरवत् स्वानि निर्दिशेत् ।

पीयूषो मोरटं चैव क्लृप्ता विविधाश्च ये । सू. २७. २३४

174 दीप्ताग्नीनमनिद्राणां सर्व एव सुखप्रदाः ।

गुरवस्तर्पणा वृष्या बृंहणाः पवनापहाः ॥ सू. २७. २३५

175 विशदाशुरवो रक्षा ग्राहिस्तक्रपिण्डकाः ।

गौरसानामयं वर्गो (नवमः) परिकीर्तितः ॥ सू. २७. २३६

176 मधस्नुगौरसादीनां स्वेस्वे वर्गे विनिश्चयः । सू. २७. ३१८

— अथ मधवर्गः —

177 निवृत्तः सर्वमधेभ्यो नरो यश्च जितेन्द्रियः ।

शरीरमजसैधीमान् विकारैर्न स युज्यते ॥ चि. २४. २०६

178 विक्षिप्तो जीवतोक्तस्य मधं युक्त्या निषेवितम् । चि. २४. ६७

179 युक्तमधस्य मधोत्थो न व्याधिरुपजायते ॥ चि. २४. २०५

180 हर्षभूर्जं मदं पुष्टिमारोग्यं पौरुषं परम् ।

युक्त्या पीतं करोत्याशु मधं मदसुरवावहम् । चि. २४. २६९

181 प्रकृत्या मधमन्त्रोष्णमम्लं चोक्तं विपाकतः ।

- 181 सर्वं सामान्यतस्तस्य विशेष उपदेक्ष्यते ॥ सू. २७. १७८
- 182 कृशानां सक्तभूत्राणां ग्रहण्यशो विकारिणाम् ।
सुरा प्रशस्ता वातघ्नी स्तन्यरक्तक्षयेषु च ॥ सू. २७. १७९
- 183 हिक्काश्वासप्रतिश्यायकसवचैग्रहारुचैः ।
वम्यानाह विषम्येषु वातघ्नी मरिरा हिता ॥ सू. २७. १८०
- 184 शूलप्रवाहिकाशोपकफवाताशसिं हितः ।
जगदो ग्राहिसौष्णः शोफघ्नो भक्तपाचनः ॥ सू. २७. १८१
- 185 शोषाशोग्रणीदोषपाण्डुरोगारुचिज्वरान् ।
हन्तरिष्टः कफकृतान् रोगान्नोचनदीपनः ॥ सू. २७. १८२
- 186 मुरवाप्रियः सुरवमदः सुगान्धिर्वस्तिरोगनुत् ।
जरणीयः परिणतो हृद्यो वर्षश्च शार्करः ॥ सू. २७. १८३
- 187 रोचनो दीपनो हृद्यः शोषशोफाशसिं हितः ।
स्नेहक्षेष्मविकारघ्नो वर्षः पक्वस्सो मलः ॥ सू. २७. १८४
- 188 जरणीयो विषम्यघ्नः स्वरवणविशोधनः ।
लेखनः शीलरसिको हितः शोफोदराशसिम् ॥ सू. २७. १८५
- 189 सृष्टभिन्नशकृत्वातो गौडस्तर्पणदीपनः ।
पाण्डुरोगव्रणहिता दीपनी चाक्षिकी मता ॥ सू. २७. १८६
- 190 सुरासवस्तीग्रमदो वातघ्नो वदनप्रियः ।
छेदी मध्वासवस्तीक्ष्णो मैरेयो मधुरो गुरुः ॥ सू. २७. १८७
- 191 धातव्याऽभिषुतो हृद्यो रसो रोचनदीपनः ।
माध्वीकवन्त चातुष्णो मृदीकैस्तु रसासवः ॥ सू. २७. १८८
- 192 रोचनं दीपनं हृद्यं बल्यं पित्ताविरोधि च ।
विषम्यघ्नं कफघ्नं च मधु तद्वत्त्वममृतम् ॥ सू. २७. १८९
- 193 सुरा समष्टा रसौष्णा यवानां वातपित्तता ।
गुर्वी जीर्यति विष्टश्च श्लेष्मता तु मधूतिका ॥ सू. २७. १९०
- 194 दीपनं जरणीयं च तत्पाण्डुभिर्मै रोगनुत् ।

- 194 ग्रहण्यशोरितं भेदि सौमिरक्तुषोदकम् ॥ सू. १७. १२१
- 195 दाहज्वरापहं स्पशति पानाद्वातकफापहम् ॥
विबध्धनं भवस्त्रांसी दीपनं चाम्पकाञ्जिकम् ॥ सू. २७. १२२
- 196 प्रायशोडशिनं मद्यं रुक्मैबसमीरणम् ।
स्त्रोतसां शोधनं जीर्णं दीपनं त्रिषु रोजनम् ॥ सू. २७. १२३
- 197 हर्षणं प्रीणनं मद्यं भयशोकशमापहम् ।
प्रागल्भ्यवीर्यप्रतिभातुष्टिपुष्टिबलप्रदम् ॥ सू. २७. १२४
- 198 स्वातिर्कैर्विधिवद्भुक्त्या पीतं स्यादमृतं यथा ॥ सू. २७. १२५
- 199 रोजनं दीपनं हृद्यं स्वरवर्णप्रसादनम् ।
प्रीणनं बृंहणं बल्यं भयशोकशमापहम् ॥ सू. चि. २४. ६२.
- 200 स्वापनं जपरनिद्राणां मूकानां वाग्बोधनम् ।
बोधनं चातिनिद्राणां विबध्दानां विबन्धनुत् ॥ चि. २४. ६३
- 201 बधबन्धपरिक्लेशदुःखानां चाप्यबोधनम् ।
मद्योत्थानां च रोगाणां मद्यमेव प्रबाधकम् ॥ चि. २४. ६४
- 202 रतिविषयसंयोगे प्रीतिसंयोगवर्धनम् ।
आपि प्रवयसां मद्यमुत्सवामोदकारकम् ॥ चि. २४. ६५
- 203 पञ्चस्यर्थेषु कान्ते (स्ये) षु या रतिः प्रथमे मदे ।
यूनां वा स्थविराणां वा तस्य नास्त्युपमा भुवि ॥ चि. २४. ६६
- 204 बहुदुःखवहतस्यास्य शोकेनोपहतस्य च । चि. २४. ६७
- 205 किंतु मद्यं स्वभावेन यथैवान्नं तथा स्मृतम् ।
अशुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽमृतम् ॥ चि. २४. ५९
- 206 व्यायामनित्याः स्त्रीनित्या मद्यनित्याश्च ये नराः ।
नित्यं मांसरसाहारा नातुराः स्युर्न दुर्बलाः ॥ सू. २७. ३१५
- 207 वर्गोऽयं (सप्तमो) मद्यमाधिकृत्य प्रकीर्तितः ॥ सू. २७. १२५
- अयं मांसवर्गः -
सामान्य निर्देशः -

208 गौरकश्वलरोष्णश्च क्षीपि सिंहविवराः।

वृको व्याघ्रस्तरक्षुश्च बभ्रुमाजरिद्धपिकाः ॥ सू. २७.३५

209 लोपाको जम्बूकः श्येनो वान्तादध्याप्पवायसौ।

शशधनी मधुह। भासो गृध्रोत्कुकुलिङ्काः ॥ सू. २७.३६

210 धूमिका कुररश्चेति प्रसह। सृगपक्षिणः।

— भूमिशयानां वर्गः —

211 श्वेतः श्यामश्चिन्नपृष्ठः कातकः काकुलीमृगः ॥ सू. २७.३७

212 धूर्चिका चित्तुरो भैको गोधा शल्लकगण्डकौ।

कदली नकुलः श्वाविदिति भूमिशयाः स्मृताः ॥ सू. २७.३८

— सृगवर्गः —

213 सृमरश्चमरः खड्गो महिषो गवयो गजः।

न्यङ्कुर्विराहश्चानूपा सृगाः सर्वे ह्यस्तथा ॥ सू. २७.३९

— वारिशय वर्गः —

213A कूर्मः कर्कटको मत्स्यः। शिशुमारस्तिमिङ्गिलः।

शुक्तिशङ्खौ द्रुकुम्भीरचुतुकीमकरादयः ॥ सू. २७.४०

— अम्बुचारि वर्गः —

214 वदन्त्यन्ते वारिचारिणः।

हंसः क्रौञ्चो बलाका च बकः कारण्डवः प्लवः ॥ सू. २७.४१

215 शरारिः पुष्कराक्षश्च केशरी मणितुण्डकः।

मृणालकण्ठो मज्जुश्च कादम्बः काकतुण्डकः ॥ सू. २७.४२

216 उत्क्रोशः पुण्डरीकाक्षो मेघरावोऽम्बुकुम्भुटी।

आरा नन्दीमुखी वाटी सुमुखः सतचारिणः ॥ सू. २७.४३

217 रोहिणी कम्पकावीच सारसो खस्तशीर्षकः।

चक्रवाकस्तथाऽन्ये च खगाः सन्त्यम्बुचारिणः ॥ सू. २७.४४

— जाड्याम्बुगवर्गः —

218 पृथतः शरभो रामः श्वदंष्ट्रो सृगमातृका।

218 झशोरणौ कुरङ्गश्च ङोर्णः कीटकारकः ॥ सू. १७.३५

219 चारुष्को हरिणैर्णौ च शम्बरः कालपुच्छकः ।

भ्रुव्यश्च वरपोलश्च विसैया जाङ्गलसृगाः ॥ सू. १७.३६

— विष्किरवर्गः —

220 लावो वलीरकश्चैव वार्त्तिकः स्वकपिञ्जलः ।

चकीरश्चोपचक्रश्च कुक्कुभो रक्तवर्मकः ॥ सू. १७.३७

221 लावाधा विष्किरास्त्वेते वक्ष्यन्ते वर्त्तकादयः ।

वर्त्तको वर्त्तिका चैव बली तिसिरिकुक्कुभौ ॥ सू. १७.३८

222 कङ्कशारपदेन्द्रा भगौन्दगीरेवर्त्तिकाः ।

अकरोऽवकरश्चैव वारऽश्चेति विष्किराः ॥ सू. १७.३९

— प्रतुर्गर्गः —

223 शतपन्नो भृङ्गराजः कौथाष्टिजीविनीवकः ।

भैरालः कोकित्रोऽत्युहो गोपापुनः प्रियात्मजः ॥ सू. १७.४०

224 लहा लह (इ) षको बभ्रुवर्त्तहा डिण्डिमानकः ।

जटी दुन्दुभिपाक्कारलोहपृष्ठकुलिङ्गकाः ॥ सू. १७.४१

225 कपोलशुकशारङ्गाश्चैरटीकङ्कुथाष्टिकाः ।

स्वारिका कालविङ्गश्च चटकोऽङ्गारचूडकः ॥ सू. १७.४२

226 पारावतः पाणु (न) विक इत्युक्ताः प्रतुदा धिजाः ।

— प्रसहादिवर्गः विष्किरवर्गः —

227 प्रसह्य भक्षियन्तीति प्रसहास्तेन संज्ञिताः ॥ सू. १७.४३

228 भ्रुवाया विलवास्तेलादानूपानूपसंश्रयात् ।

जले विवासाज्जलजा जलेचर्याज्जलेचराः ॥ सू. १७.४४

229 स्थलजा जाङ्गलाः प्रोक्ता सृगा जाङ्गलचारिणः ।

विकीर्य विष्किराश्चेति प्रतुध प्रतुदाः स्मृताः ॥ सू. १७.४५

230 योनिरष्टविधा तेषां मांसानां परिकीर्तिता ।

— प्रसहादीनां गुणकर्मणि —

231 प्रसहाध्वम्यान्वपवारिजा वारिचारिणः ॥ सू. २७.५६

232 गुरुष्णस्निग्धमधुरा बलौपचयवर्धनाः ।

वृण्याः परं वातहराः कफपित्तविवर्धनाः ॥ सू. २७.५७

233 हिता व्यायामनित्येभ्यो नरा दीप्ताग्नेयश्च ये

प्रसरानां विशेषेण मांसं मांसाशिनां भिषक् ॥ सू. ५७.५८

234 जीर्णशिर्गृहीदौष शोषातन्निं प्रयोजयेत् ।

तावाधो वैष्किरो वर्गः प्रतुदा जाङ्गला मृगाः ॥ सू. ५७.५९

235 लघवः शीतमधुराः स्नकाध्याया हिता नृणाम् ।

पित्तोत्तरे वातमध्ये सान्निपाते कफानुगे ॥ सू. ५७.६०

236 विष्किरा कर्तकाद्यास्तु प्रसहाव्यन्तरा गुणैः ।

— अजा विकारीनां वर्गः —

237 नातिशीतगुहास्निग्धं मांसमाजमदौषलम् ॥ सू. ५७.६१

238 शरीरधातुसामान्यादनाभिष्यन्दि बृंहणम् ।

मांसं मधुरशीतत्वामुरु बृंहणमाविकम् ॥ सू. ५७.६२

239 योनावजाविके मिथ्यगोचरत्वादनिश्चिते ।

— सर्वमांसानां सामान्य विशेष गुणकर्मणि —

240 सामान्येनोपदिष्टानां मांसानां स्वगुणैः पृथक् ॥ सू. ५७.६३.

केष्वांचेज्जुणवैशेष्याद्विशेष उपदेक्ष्यते ।

241 दशनिश्चोन्नमेधाग्निवयोवर्षस्वरायुषाम् ॥ सू. ५७.६४

242 व्येही हिततमो व्य्यो वातघ्नो मांसशुक्लतः ।

गुरुष्णस्निग्धमधुराः स्वरवर्णवृद्धप्रदाः ॥ सू. ५७.६५

243 बृंहणाः शुक्लताम्योक्ता हंसा मांसलनाशनाः ।

स्निग्धाश्चोष्णाश्च वृण्याश्च बृंहणाः स्वरबोधनाः ॥ सू. ५७.६६

— चरणायुधानां मांसस्य गुणकर्मणि —

244 व्य्याः परं वातहराः स्वेदनाश्चरणायुधाः ।

गुरुष्णो मधुरो नातिधन्वान्पविष्येवणात् ॥ सू. ५७.६७

— तित्तिरुवादीनां मांसस्य गुणकर्मणि —

245 तित्तिरिः संजयेच्छीघ्रं नीन् दोष्णानिगोल्बणान् ।

पित्तकृष्णविकारेषु सरक्तेषु कपिञ्जलाः ॥ सू. २७.६८

246 मन्दवातेषु रास्यन्ते शैत्यमाधुर्यलाघवात् ।

लावाः कषायमधुरा लघवोऽग्निविषर्धनाः ॥ सू. २७.६९

सान्निपातप्रशमनाः कटुकाश्च विपाकतः ।

— गोधामांसस्य गुणकर्मणि —

247 गोधा विपाके मधुरा कषायकटुका रसे ॥ सू. २७.७०

वातपित्तप्रशमनी बृंहणीबलवर्धनी ।

— शालुकमांसस्य गुणकर्मणि —

248 शालुको मधुराश्च विपाके कटुकः स्मृतः ॥ सू. २७.७१

वातपित्तकफघ्नश्च कासश्वासहरस्तथा ।

— कपोलमांसस्य गुणकर्मणि —

249 कषायविशदाः शीता रक्तपित्तनिवर्हणाः ॥ सू. २७.७२

विपाके मधुराश्चैव कपोलाः सहवासिनः । सू

तैश्चोत्प्लुतराः किञ्चित् कपोता वनवासिनः ॥ सू. २७.७३

शीताः संग्राहिणश्चैव स्वल्पमूत्रकराश्च ते ।

— शुक्रमांसस्य गुणकर्मणि —

250 शुक्रमांसं कषायामं विपाके रुक्षशीतलम् ॥ सू. २७.७४

शोषकासक्षयरितं संग्राहि लघु दीपनम् ।

— चटकां मांसस्य गुणकर्मणि —

251 चटका मधुराः स्निग्धाः बलशुक्रविवर्धनाः ॥ सू. २७.७५

सान्निपातप्रशमनाः शमना मांसस्य च ।

— शशमांसस्य गुणकर्मणि —

252 कषायो विशदो रुक्षः शीतः पाके कटुतिष्ठः ॥ सू. २७.७६

शशः स्वादुः प्रशस्तश्च सान्निपातेऽनिवार्ये ।

- गुणमांसस्य गुणकर्मणि -

253 मधुरा मधुराः पाके त्रिदोषशमनाः शिवाः ॥ सू. २७.७७
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- वराहमांसस्य गुणकर्मणि -

254 स्नेहं बृंहणं वृष्यं शमघ्नमग्निनापहम् ॥ सू. २७.७८
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- गव्यमांसस्य गुणकर्मणि -

255 गव्यं केवलपातेषु पीनसे विषमज्वरे ॥ सू. २७.७९
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- माहिष मांसस्य गुणकर्मणि -

257 स्निग्धोष्णं मधुरं वृष्यं माहिषं कुरु तर्पणम् ॥ सू. २७.८०
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- मात्स्यानां गुणकर्मणि -

257 गुरुष्णा मधुरा बल्या बृंहणाः पवनापहाः ॥ सू. २७.८१
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- रोहितमांसस्य गुणकर्मणि -

258 रोहितो दीपनीयश्च लघुपाको मरावतः ।
वर्ण्यो वातहरो वृष्यश्च क्षुब्धो बलपध्नः ॥ सू. २७.८३

- कूर्ममांसस्य गुणकर्मणि -

259 मेधा स्मृतिकरः पथ्यः शोषघ्नः कूर्म उच्यते ।

- खड्गमांसस्य गुणकर्मणि -

260 खड्गमांसमग्निप्याग्निं बलकृन्मधुरं स्मृतम् । सू. २७.८४
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- विविधाण्डानां गुणकर्मणि -

261 धातरिष्ट्रचक्राणां दक्षाणां शिखिनामपि । सू. २७.८५

261 चट्कानां च यानि स्थुरजानि च हितानि च ।
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— मांसस्य श्रेष्ठत्वम् —

262 शरीरं बृंहणे नान्यत् स्वाद्यं मांसादिशिष्यते ॥ सू. २७.२७
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— निषिद्धं मांसम् —

263 मृतं कृशं चातिमैद्यं वृद्धं बाढं विषैरितम् ।
अगोचरमृतं व्यातसूदितं मांसमृतसृजेत् ॥ सू. २७.३१
~~अतोऽन्यथा~~ अतोऽन्यथा हितं मांसं बृंहणं बलवर्धनम् ॥ सू. २७.३२

— मांसरसस्य गुणकर्माणि —

264 प्रीणनः सर्वभूतानां हृद्यो मांसरसः परम् ॥ सू. २७.३१२
शुष्यतां व्याधिमुक्तानां कृशानां क्षीणरैतसाम् ।
बलवर्णार्थिनां चैव रसं विद्याद्यथामृतम् ॥ सू. २७.३१३
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विघात स्वयं बलकरं व्योबुद्धीन्द्रियायुषाम् ॥ सू. २७.३१४
व्यायामनित्याः स्त्रीनित्यामद्यनित्याश्च ये नराः ।
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- क्रियातः गुरुत्वाधवे -

271 धातूनां शोणितादीनां गुरुं विधाद्योत्तरम् ।
अतसेभ्यो विशिष्यन्ते प्राणिनो ये बहुक्रियाः ॥ सू. २७. 33७

- लिङ्गप्रमाणेभ्यो गुरुत्वाधवे -

272 गौरवं लिङ्गसामान्ये पुंसां स्त्रीणां तु लाघवम् ।
महाप्रमाणा गुरवः स्वजातौ तदधवोऽन्यथा ॥ सू. २७. ३३८

- संस्कारात् गुरुत्वाधवे -

273 गुरुणां लाघवं विधात् संस्कारात् सविपर्ययम् ।
व्रीहेर्लज्जा यथा च स्युः सक्तूनां सिद्धपिण्डिकाः ॥ सू. २७. 33९

- गौरवत्वाधवे प्रमाणानि -

265 चरः शरीरावयवाः स्वभावो धातवः क्रिया ।
लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते ॥ सू. २७. 33१

266 चरोऽनूपजताकाशधन्वाद्यो भक्ष्यसंविधिः ।
जलजानूपजाभ्येष जलानूपचराश्च ये ॥ सू. २७. 332

267 गुरुभक्ष्याश्च ये सत्त्वाः सर्वे ते गुरवः स्मृताः ।
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- अवयवतः गुरुत्वाधवे -

268 शरीरावयवाः साक्षिशिरःस्कन्धादयस्तथा ।
साक्ष्यमांसाङ्गुरुः स्कन्धस्ततः ओऽस्ततः शिरः ॥ सू. २७. ३३४

269 तुष्णो चर्मोऽङ्गं च शोणी वृक्को यकृद्गुदम् ।
मांसाङ्गुरुतरं विधाद्यस्य मध्यमस्थि च ॥ सू. २७. 33५

- स्वाभाविक गौरवत्वाधवे -

270 - स्वभावात्तदधवो मुद्रास्तथा लावकपिञ्जलाः ।
स्वभावाद्गुरवो माषा वराहमहिषास्तथा ॥ सू. २७. ३३६

— अथ कृतान्नवर्गः —

— पेया विरेपिका मण्डादीनां सामान्यगुणकर्मणि —

- 274 क्षुत्तृष्णाग्धानिदौर्बल्यकुक्षिरोगज्वरापहः ।
स्वेदाग्निजननी पेया वातवर्चोनुलोमनी ॥ सू. २७. २५०
- 275 तर्पणी ग्राहिणी लघ्वी हृद्या चापि विरेपिका ।
मण्डस्तु दीपयत्याग्नें वातं चाप्यनुलोमयेत् ॥ सू. २७. २५१
- 276 वृद्धकरोति स्तोतांस्ते स्वेदं संजनयत्यपि ।
तद्धितानां विरिक्तानां जीर्णे स्नेहे च तृप्यताम् ॥ सू. २७. २५२
- 277 दीपनत्वाक्लृधुलाच्च मण्डः स्यात् प्राणधारणः ।
— राजपेयादीनां गुणकर्मणि —
- 278 राजपेया श्रमघ्नी तु क्षामकण्ठस्य देहिनः । सू. २७. २५३
- 279 तृष्णातीसारशमनो धातुसाम्यकरः शिवः ।
राजमण्डोऽग्निजननो राहस्यच्छनिवारणः ॥ सू. २७. २५४
- 280 मन्द्याग्निविषमाम्नीनां वातस्थविरचोपेताम् ।
देयश्च सुकुमाराणां राजमण्डः सुसंस्कृतः ॥ सू. २७. २५५
- 281 क्षुत्पिपासापहः पथ्यः शुद्धानां च मण्डापहः ।
हृतः पिप्पल्लिशुष्ठीभ्यां युक्तो राजाम्नादाडिमैः ॥ सू. २७. २५६
- कषायमधुराः शीता लघ्वो राजसक्त्तवः ।

— विकार शमनाः यवागूः —

- 282 अत ऊर्ध्वं प्रवक्ष्यामि यवागूविषिधौषधाः ।
विकिधानां विकाराणां तत्साध्यानां निवृत्तये ॥ सू. २७. २५७
- 283 पिप्पली पिप्पलीकृतचव्यचित्रकमण्डौरैः ।
यवागूदीपनीया स्याच्छुतघ्नी चोपसाधिता ॥ सू. २७. २५८
- 284 दधित्य विल्वचाङ्गिरीलकृदाडिमसाधिता ।
पाचनी ग्राहिणी, पेया स्वान्ते पाञ्चमूलिकी ॥ सू. २७. २५९
- 285 शाकपणीबिला बिब्यैः पृश्निपथ्या च साधिता ।
दाडिमाभ्या हिता पेया पित्तघ्नेष्णातिसारिणाम् ॥ सू. २७. २६०

- 286 पयस्यधौर्दिके च्छाम्ने द्वीवैरोत्तमगैः।
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- 287 दद्यात् सातिविषां पेयां साम्ने साम्नां सनागराम्।
श्वदंष्ट्राकण्ठकारीभ्यां मूत्रकृच्छ्रे सफाणितम् ॥ सू. 2.22
- 288 पिउङ्गुपिप्पलीमूत्रशिगुभिर्मरिचेन च।
लङ्कसिद्धा यवागूः स्यात् किमिध्नी ससुवर्चिका ॥ सू. 2.23
- 289 मृद्धीकासारिवात्ताजपिप्पलीमधुनागैः।
पिपासाघ्नी, विषघ्नी च सोमराजी विपाचिता ॥ सू. 2.24
- 290 सिद्धा वराहनिर्धूतै यवागूभृङ्गणी मता।
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- 291 सर्पिष्मती व्यदुतिता स्नेहनी लवणान्विता।
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- 292 दरासूतीश्रुता कासहिक्काश्वासकफापहा।
यमकै मदिरासिद्धा पक्वाशयरुजापहा ॥ सू. 2.27
- 293 शकैर्मंसैस्तेजैर्मर्षैः सिद्धा वर्चो निरस्यति।
जम्बाम्रास्थिदधित्वाभ्यबिल्वैः स्वाङ्गाहिकी मता ॥ सू. 2.28
- 294 क्षारचिन्नकहिङ्गवत्तवेतसैर्भेदिनी मता।
अभियापिप्पलीमूत्रविश्वैर्वतिलानुजोमनी ॥ सू. 2.29
- 295 लङ्कसिद्धा यवागूः स्याद्धूलव्यापत्तिनाशिनी।
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- 296 गायमांसरसैः साम्ना विषमज्वरनाशिनी।
कण्ठ्या यवानां यमकै पिप्पल्यामातृकैः श्रुता ॥ सू. 2.31
- 297 ताम्रचूडरसै सिद्धा रेतोमागर्जजापहा।
समापषिदता वृष्या धूलक्षीरोपसाधिता ॥ सू. 2.32
- 298 उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी।
शुधं हन्यादपामागक्षीरगोधारसैः श्रुता ॥ सू. 2.33

धौताधौतादि औदनस्य गुणकर्माणि-

299 सुधौतः प्रस्तुतः स्विन्नः संतप्तश्चौदनो लघुः । सू. २७. २५७

भृणतण्डुलमिच्छन्ति गरुडैष्णामयेष्वपि ।

अधौतोऽप्रस्तुतोऽस्विन्नः क्षीतश्चाप्यौदनो गुरुः ॥ सू. २७. २५८

- मांसशाकादिसंस्कृतस्य / मिश्रितस्यौदनस्य गुणकर्माणि -

300 मांसशाकवशात्तैलघृतमज्जफौदनाः ।

बात्र्याः संतर्पणा हृद्या गुरवो बृंहयन्ति च ॥ सू. २७. २५९

तद्वन्माप्नोति क्षीरमुज्जसंयोग साधिताः ।

- कुत्मापस्य गुणकर्माणि -

301 कुत्माप्या गुरवो रुक्षता वातला भिन्नवर्चसः ॥ सू. २७. २६०

- स्विन्नभक्ष्याणां गुणकर्माणि -

302 स्विन्नभक्ष्यास्तु ये केचित् सौम्यगौधूमयाविकाः ।

मिषक लैषां यथाद्रव्यमादिशो गुरु तादृक् ॥ सू. २७. २६१

- अकृतकृत रूप रूपयोः गुणकर्माणि -

303 अकृतं कृतयूपं च तनुं सांस्कारिकं रसम् ।

स्वूपमममनमं च गुरुं पिष्टाद्यौत्तरम् ॥ सू. २७. २६२

- सक्तूनां गुणकर्माणि -

304 सक्तवो वातला रुक्षता बहुवर्चोऽनुलोमिनः ।

तर्पयन्ति नरं सद्यः पीताः सद्यो बलाच्च ते ॥ सू. २७. २६३

मधुरा लघवः क्षीताः सक्तवः शालिसंभवाः ।

ग्राहिणो रक्तपित्तघ्नास्तृष्णाच्छुद्धिर्ज्वरपहाः ॥ सू. २७. २६४

- यवापूप धानादीनां गुणकर्माणि -

305 हन्याद्याधीनि यवापूपो यावको वात्य इव च ।

उदावर्तप्रतिश्यायकासमेह गतग्रहान् ॥ सू. २७. २६५

धानासंज्ञास्तु ये भक्ष्याः प्रायस्ते लेखनात्मकाः ।

शुष्कत्वान्तर्पणाभ्यैव विष्टाम्भितान्य दुर्जराः ॥ सू. २७. २६६.

पिच्छधाना क्षाणुक्यौ मधुमोडाः सपिण्डकाः।

306 पूषाः पूषातिकाद्याश्च गुरवः पैषिकाः परम् ॥ सू. २७. २६७
फलमांसवसा शाकपल्लवैर्द्रुसंस्कृताः।

भक्ष्या वृष्याश्च बज्याश्च गुरवो बृंहणात्मकाः। सू. २७. २६८
307 वेणुसारो गुरुः स्निग्धो बलोपचयवर्धनः।

गुरवस्तर्पणा वृष्याः क्षीरैश्चुरस्त्वपकाः॥ सू. २७. २६९
308 सगुडाः सतिग्राह्यैव सक्षीरक्षौद्रशर्कराः।

भक्ष्या वृष्याश्च बज्याश्च परं तु गुरवः स्मृताः॥ सू. २७. २७०
309 सस्नेहाः स्नेहसिद्धाश्च भक्ष्या विविधतक्षणाः।

गुरवस्तर्पणा वृष्या हृद्या गौधूमिका मताः॥ सू. २७. २७१
310 संस्काराद्भवः सान्नि भक्ष्या गौधूमपैषिकाः।

धानापटिपूषाधास्तान् बुद्ध्या निर्दिशेत्तया॥ सू. २७. २७२
311 पृथुका गुरवो भृष्टान् भक्षयेदल्पशस्तु तान्।

यावा पिष्टश्च जीर्यन्ति सरसा म्लिन्वन्वसः॥ सू. २७. २७३
312 सूयान्नाविकृता भक्ष्या वातला सूक्ष्मशीतलाः।

सकटुस्नेहत्वणानल्पशो भक्षयेन्नु तान्॥ सू. २७. २७४
313 मृदुपाकाश्च ये भक्ष्याः सूताश्च कठिनाश्च ये।

गुरवस्ते व्यातिक्रान्तपाकाः पुष्टिबलप्रदाः॥ सू. २७. २७५
314 द्रव्यसंयोगसंस्कारं द्रव्यमानं पृथक् तथा।

भक्ष्याणामादिशेद्बुद्ध्या यथास्वं गुरुताद्यवम्॥ सू. २७. २७६
315 नानाद्रव्यैः समायुक्तः पक्वमाकिन्नमर्जितैः।

किमर्दको गुरुर्हृद्यो वृष्यो बलवतां हितः॥ सू. २७. २७७
316 रसात्वा बृंहणी वृष्या स्निग्धा बज्या रुचिप्रदा।

स्नेहं तर्पणं हृद्यं वातघ्नं सगुडं दाधि॥ सू. २७. २७८
317 दाक्षाखजूरकोठानां गुरु विष्टम्भि पानकम्।

पक्ष्मकाणां क्षौद्रस्य यच्चैशुविकृतिं प्रति॥ सू. २७. २७९

- 318 तेषां कदम्बसंयोगान् पात्रकानां पृथक् पृथक् ।
द्रव्यं मानं च विज्ञाय गुणकर्माणि चादिशेत् ॥ सू. २७-२८०
- 319 कदम्बस्वादुगुणा लघ्वो रागाष्वादाः ।
मुरवप्रियाश्च हृद्याश्च दीपना भक्षरौचनाः ॥ सू. २७-२८१
- 320 आश्रामतुल्येहाश्च बृंहणा बलवर्धनाः ।
रोचनास्तर्पणाश्चोक्ताः स्नेहमाधुर्यगौरवात् ॥ सू. २७-२८२
- 321 बुद्ध्या संयोगसंस्कारं द्रव्यमानं च ताच्छ्रितम् ।
गुणकर्माणि तेजानां तेषां तेषां तथा वेदेत् ॥ सू. २७-२८३
- 322 रक्तपित्तकफोत्प्लेहादि शुक्तं वालानुलोमम् ।
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- 323 शा (१३) एकाकी चासुतं चान्यत्काष्ठमस्तं रोचनं उष्णम् ।
विद्यावर्गं कृतान्नानामेकादशतमं भिषक् ॥ सू. २७-२८५
- 324 अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः ।
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- 325 यथानानौषधं किञ्चिद्देशजानां वक्ष्ये यथा ।
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- अथाहारयोगिवर्गः -
- 326 - विविध तैजानां गुणकर्माणि -
कषायानुरसं स्वादु सूक्ष्ममुष्णं व्यवायि च ।
पित्ततुल्यं बद्धविभूतं न च श्लेष्माभिवर्धनम् ॥ सू. २७-२८६
- 327 वातघ्नेष्वत्तमं बल्यं लघ्वं श्लेष्माभिवर्धनम् ।
तैलं संयोगसंस्कारात् सर्वरोगापरं मतम् ॥ सू. २७-२८७
- 328 तैलप्रयोगादजरा निर्विकारा जितश्रमाः ।
आसन्नतिबलाः संख्ये दैत्याधिपतयः पुरा ॥ सू. २७-२८८
- 329 पुरा तैलं मधुरं मृदु श्लेष्माभिवर्धनम् ।
वातासृग्गुल्महृद्रोगजीर्णज्वरहरं परम् ॥ सू. २७-२८९

- 330 कटुपुष्पं सार्पपं लेहं रक्तापित्तप्रदुष्णम् ।
कफशुक्रान्जितहरं कण्डूकोष्ठविनाशनम् ॥ सू. १७. २९०
- 331 प्रियाललेहं मधुरं गुरु श्लेष्माभिवर्धनम् ।
सत्सुगुणहृत्प्रेयसीर्षजिह्वहरं वरम् ॥ सू. १७. २९१
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- 332 आतस्यं मधुरामं तु विपाके कटुकं तथा ।
उष्णवीर्यं हितं वाते रक्तापित्तप्रकोपणम् ॥ सू. १७. २९३
- 333 कुसुमशर्तुमुष्णं च विपाके कटुकं गुह्यं ।
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- 334 फलानां यानि चान्यानि लेहान्याहारसंविधौ ।
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- वसा मज्जोः गुणकर्मणि -
- 335 मधुरो बृंहणो वृष्यो बल्यो मज्जा तथा वसा ।
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- 336 सस्नेहं दीपनं वृष्यमुष्णं वातकफापहम् ।
विपाके मधुरं हृद्यं रोचनं विश्वभेषजम् ॥ सू. १७. २९७
- 337 श्लेष्माढा मधुरा चाप्रां गुर्वी स्निग्धा च पिप्पली ।
सा शुष्का कफवातघ्नी कटुष्णा वृष्यसंमता ॥ सू. १७. २९८
- 338 नात्यर्थगुणं मारिचमवृष्यं तदु रोचनम् ।
छोदित्वाचोष्णतान्द्य दीपनं कफवातजित् ॥ सू. १७. २९९
- 339 वातश्लेष्मविबन्धनं कटुपुष्पं दीपनं तदु ।
हिङ्गु शूलप्रसमनं विधात पाचन रोचनम् ॥ सू. १७. ३००
- 340 रोचनं दीपनं वृष्यं चक्षुष्यमविदारि च ।
त्रिदोषघ्नं समधुरं सैन्धवं त्वणोत्तमम् ॥ सू. १७. ३०१
~~स्नेहयुक्तं दीपनं वृष्यं चक्षुष्यं दीपनं शूलनाशनम् ।~~
~~शूलनाशनं वातघ्नं~~

341 सौक्ष्म्या दौष्ण्या लघुत्वाच्च सौगन्ध्याच्च रुचिप्रदम् ।

सौर्वर्जं विबन्धनं हृद्यमुद्गार शौधि च ॥ सू. २७-३०१

342 तीक्ष्णया दौष्ण्या व्यवयित्वा दीपनं शूलनाशनम् ।

अर्ध्वं चाधश्च वातानामनुलोम्य करं विद्वम् ॥ सू. २७-३०२

343 सतिक्त कटु सशारं तीक्ष्णमुल्लेदि चोद्दिदम् ।

न कातलवणे गन्धः सौर्वर्ज गुणाश्च ते ॥ सू. २७-३०३

344 सामुद्रकं समधुरं, सतिक्तं कटु पांशुजम् ।

रौचनं लवणं सर्वं पाकि स्नैह्यं तिलापहम् ॥ सू. २७-३०४

— क्षारानां गुणकलाणि —

345 हृत्पाण्डुमृदणीरोगा क्लीटानाह भालभट्टान् ।

कास्तं कफजमशंसि यावत्सूक्ष्मो व्यपौहति ॥ सू. २७-३०५

346 तीक्ष्णोष्णो लघुश्चैव क्लेदी पक्ता विदारणः ।

वाहनो दीपनश्छेत्ता सर्वः क्षारोऽग्निमान्निभः ॥ सू. २७-३०६

347 कारवी कुम्भिकाऽजाजी यवानी धान्यतुम्बुरु ।

रौचनं दीपनं वातकफ दौग्धगन्धनाशनम् ॥ सू. २७-३०७

348 आहारयोगिनां भक्तिनिश्चयो न तु विधत्ते ।

समाप्तो दारशश्चायं कर्वा आहारयोगिनाम् ॥ सू. २७-३०८

— अथ जलवर्गः —

349 जलमेकविधं सर्वं पतत्यैन्द्रं नभस्तलात् ।

तप्ततत् पतितं चैव देशकालावपेक्षते ॥ सू. २७-९९६

350 स्वात् पतत् सौमवाय्वर्कैः स्पृष्टं कातलुवर्तिभिः ।

शीतोष्णाग्निध रुक्षतर्धैर्यथान्नं महीगुणैः ॥ सू. २७-९९७

351 शीतं शुचि शिवं मृष्टं विमतं लघु पशुगुणम् ।

प्रकृत्या दिव्यमुदकं श्रष्टं मात्रमपेक्षते ॥ सू. २७-९९८

352 श्वेतै कषायं भवति पाण्डरे स्यात्तु तिलक्तम् ।

कपितै क्षारसंस्पृष्टमूर्धरे लवणान्वितम् ॥ सू. २७-९९९

353 कटु पर्वतविस्तारे मधुरं कृष्णमृत्तिके ।

- 354 मूलतः षाड्गुण्यमाख्यातं मरीस्थस्य जलस्य हि ॥
तथाऽप्युक्तरसं विधादेन्द्रं कारं हिमं च यत् ॥ सू. २७-२००
- 355 यदन्तरीक्षात्पततीन्द्रसृष्टं चोक्तैश्च पार्थैः परिगृह्यतेऽम्भः।
तदेन्द्रमित्येव वदन्ति धीरा नरेन्द्रपेयं सलिलं प्रधानम् ॥ सू. २७-२०१
- 356 इषत्कषायमधुरं सुसूक्ष्मं विशदं लघु।
अरुक्षमजमिष्यन्दि सर्वं पानीयमुत्तमम् ॥ सू. २७-२०२
- 357 शुर्भमिष्यन्दि पानीयं वार्षिकं मधुरं नवम्।
तनु लघ्वनामिष्यन्दि प्रायः शरदि वर्षति ॥ सू. २७-२०३
- 358 तन्नु ये सुकुमाराः स्युः स्निग्धश्चैषिष्ठभोजनाः।
तेषां भोज्ये च भक्ष्ये च लेह्ये पेये च शस्यते ॥ सू. २७-२०४
- 359 हेमन्तो सलिलं स्निग्धं वृण्यं बलहितं गुरु।
किञ्चित्ततो लघुतरं शिशिरे कफवातजित् ॥ सू. २७-२०५
- 360 कषायमधुरं रुक्षं विधाद्यासान्तिकं जलम्।
त्रैषिकं लनामिष्यन्दि जलमित्येष निश्चयः ॥
भृतावृताविहारव्याताः सर्वं पुत्राभिसौ लुणाः ॥ सू. २७-२०६
- 361 विभ्रान्तेषु तु कालेषु यत् प्रयच्छन्ति तीयदाः।
सलिलं तत्तु दोषाय युज्यते नान्न संशयः ॥ सू. २७-२०७
- 362 राज्ञी राजमानैश्च सुकुमारैश्च मानवैः।
सुगृहीताः शरधापः प्रयोक्तव्या विशेषतः ॥ सू. २७-२०८
- 363 नद्यः पाषाणविच्छिन्नविधुब्धाभितोदकाः।
हिमवत्प्रभवाः पथ्याः पुण्या देवर्षिसेविताः ॥ सू. २७-२०९
- 364 नद्यः पाषाणस्फिक्तौवारिन्यो विमलोदकाः।
मलयप्रभवा याश्च जलं तास्वमृतोपमम् ॥ सू. २७-२१०
- 365 पश्चिमाग्निमुखायाश्च पथ्यास्ता निमलोदकाः।
प्रायो मृदुवहा गुर्व्यो याश्च पूर्वसमुद्रगाः ॥ सू. २७-२११
- 366 पारियात्रभवा याश्च विन्द्यसह्यभवाश्च याः।
शिरोहृद्रोमकुष्ठानां ता हेतुः शरीरद्वय-चा ॥ सू. २७-२१२
- 367 वसुधाकीटसपरिवृमत्तसंक्षुषितोदकाः।

वर्षजितवहानद्यः सर्वदोषसमीरणाः ॥ सू. २७. २७३

368 बापीक्षुपतडागोत्ससरः प्रस्रवणादिषु ।

आनूपशैलधन्वानां गुणदोषैर्विभावयेत् ॥ सू. २७. २७४

369 पिच्छेहं क्रिमिलं क्लिन्नं पण्डरीवालकदर्भैः ।

विवर्णं विरसं सान्द्रं दुग्न्धिं न हितं जलम् ॥ सू. २७. २७५

370 विस्त्रं त्रिदोषं त्रवणमम्बु यद्भरुणात्यम् ।

इत्यम्बुवर्गः प्रोक्तोऽय (माषमः) सुविनिश्चितः ॥ सू. २७. २७६

371 — अथानुपानकर्मगुणान् प्रवक्ष्यामः — अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पयस्सिमाभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसंधातं भिनत्ति, मार्दवमापादयति, क्लैदयति, जरयति, सुरवपरिणामितामाशुव्यायितां चाहारस्योपजनयतीति ॥ सू. २७. ३२५

372 भवन्ति चान्न — अनुपानं हितं भुक्तं तर्पयित्वाशु मानवम् ।

सुरवं पचति चाहारमाशुषे च बलाय च ॥ सू. २७. ३२६

373 नोद्ध्वङ्गिमारुताविष्टा न हिक्काश्वासकासेनः ।

न गीतमाप्याध्ययनप्रसक्ता नोरासे क्षताः ॥ सू. २७. ३२७

374 पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरासे स्थितम् ।

स्नेहमाहारजं हत्वा द्वयो दोषाय कल्पते ॥ सू. २७. ३२८

375 यदाहारगुणैः पानं विपरीतं तदिष्यते ।

अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च ॥ सू. २७. ३२९

376 आसवानां स्मृदिष्टामशीतिं चतुरुत्तराम् ।

जातं पेयमपेयं च परीक्ष्यानु पिबेद्धितम् ॥ सू. २७. ३३०

377 रस्नेग्धोष्णं मारुले शस्तं पित्ते मधुरशीतलम् ।

कफेऽनुपानं रूक्षोष्णं क्षये मांसरसः परम् ॥ सू. २७. ३३१

378 उपवासाध्वमाप्य स्नीमारुतातपकर्मभिः ।

क्लान्तानामनुपानार्थं पयः पथ्यं यथाऽमृतम् ॥ सू. २७. ३३२

379 सुराकृशानां पुष्ट्यर्थमनुपानं विधीयते ।

काश्यपि स्थूलदेशनामनु शस्त्रं मध्वदक्षम् ॥ सू. २७. ३२३.

380 अन्नपानादीनामनिद्राणां तन्द्राशोकभयकर्मैः ।

मद्यमांसोचितानां च मद्यमेवानुशस्यते ॥ सू. २७. ३२४

381 अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः ।

द्रव्याणि नहि निर्दिष्टुं शक्यं काल्पन्येन नामभिः ॥ सू. २७. ३२९

382 यथा नानौषधं किञ्चिद्देशजानां वचो यथा ।

द्वयं तत्तत्तथा वाच्यमनुक्तमिह यश्चैव ॥ सू. २७. ३३०

- तत्र श्लोकः -

383 अन्नपानगुणाः साग्रा वर्गा द्वादश निम्बिताः । सू. २७. ३५१

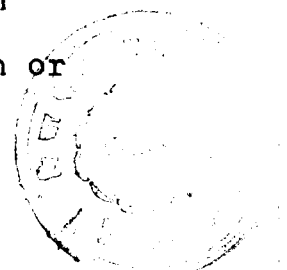
384 सगुणान्यनुपानानि गुरुत्वाद्यव संग्रहः ।

अन्नपानविधावुक्तं तत्परीक्ष्यं विशीषतः ॥ सू. २७. ३५२

INTRODUCTION :

Like medicine Food has its local as well as universal aspect. No living system can continue its life without Food. Seeking for food and consuming it, is one of the instincts; observed commonly in all the species of life, lowest as well as the highest. In the ancient medical-literature three instincts are described. They are Prānāīṣaṇā i.e. the pursuit of life, Dhanāīṣaṇā i.e. the pursuit of wealth, and Paralokāīṣaṇā i.e. the pursuit of the other world. The pursuit of life incorporates self-existence and survival for which nutrition in the form of Food and drinks and respiration are essential.

We know all the animate world to exist and grow in three different forms; 1) The stationary life of plants, 2) The mobile but instinctive and more or less passive and reflex life of the animal and (3) The discursive active and creative life of the human. The human-body evolved as it is from the most rudimentary life, containing the vital processes of all these three types of life, It contains parts and organs, that grow, abide and function like the plants, absorbing food, converting it into energy and discharging the waste products and automatically maintaining the basic body-life ..uninterferred and unaided by the higher aspect of the mind generally. From birth to death the heart, the stomach and the intestines, the liver and other glands go on functioning in their own autonomous nature without constant active impulsation or



inhibition from the mind. The nature has managed to keep generally this basic body-mechanism beyond the ordinary man's reach and control, then there is the reflex life of man wherein the limb and sense organs executive purposive or protective movements in response to the ingrams of the external stimuli and in defence of the body-life against extraneous incursions and interferences. This is the part of animal life in man.

Nature or life has so managed to construct man that the basic survival functions are placed normally beyond the control of the individual himself and are autonomous set of organisations. Thus man's survival is assured even as against himself. This autonomous organisation includes with others the functioning of the digestive system.

In the Sūtrasthāna of the Caraka-Samhitā one subsection of four chapters (i.e. Chapter No. 25 to 28) is devoted for the subject of diet and dietetics i.e. Anna-pāna. A treasure of information of vital importance is diffused in many other sections and chapters. In this thesis it is attempted to gather all such relevant information on diet and dietetics and Re-arrange and Re-present the same in a new fashion so as to make this catuska (subsection) complete, most informative and upto date to keep pace with the need of the modern age and

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changed system of medical-education. For this, pertinent information from all the 120 chapters of the eight sections of the treatise has been collected, re-arranged and treated with translation and commentary and discussion wherever necessary. All this has been done strictly within the peculiar discipline of the treatise. Thus, study of the subject of Diet and Dietetics begins with roll of the five proto-elements, the Faculty of thermal element (Agni), Physiology of digestion, the nature of tastes, postdigestive effect etc. (Rasa-Vipākādi Vicāra), capacity of the stomach and the concept of its three divisions, measure of eating, manner of eating and properties and effects of various articles of food & drink. At the end of each chapter conclusions have been recorded. With important modifications at proper junctures the newly designed chapters correspond with the original ones..

CHAPTER NO.1

THE FIVE PROTO-ELEMENTS

Eightfold nature of all the beings -

The five proto-elements viz. Ākāśa, Vāyū, Tejas, Jala and Prithivi, as also the understanding, the unmanifest self, and ego the eightha, constitute the eightfold nature of all the beings. The modifications are sixteen. They are the five cognitive organs, the five conative organs and the five sense-objects, together with the mind are styled the modifications (Vikārāḥor Vikṛtis)^{2★}. All this with the exception of the unmanifest is spoken of as the field while the former is regarded by the seers as the knowers of the field. Further evolutes evolve in succession from the unmanifest viz. intellect, from it the ego, from ego Ākāśa (Ether), etc. Then the whole man possessed of all the faculties, springs into view and is said to be born. Then again, in the final dissolution, he gets disjoined from these desired associations.

The five-proto-elements, together with spirit, mind, time and space constitute the totality of substances. Possessed of the senses a substance is animate, devoid of the senses, it is inanimate.³ For the purpose of this science (Medicine) all substances are products or modifications of the five proto-elements. Their qualities in order are Śabda, Sparśa, Rūpa, Rasa, Gandha, and beginning with heavyness and ending

★ N.B. Figures in black ink are the numbers of references from the corresponding chapters in the Sanskrit-Section, written there on the left hand side in English.

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with fluidity. Man is said to be sum of six elements namely Ether, Air, Fire, Water, Earth and the element of consciousness.⁵ By some the conscious element alone is said to constitute man. The embryo is a compound of the five proto-elements and the dwelling place of the spirit. Looked at from this standpoint the embryo is the sum of the modifications occasioned in the proto-elements and is the resort of the Spirit, thus the Spirit has been said to be the sixth element of the embryo.⁶

There in the womb the conscious element (spirit) which has the mind for the instrument proceeds first of all to gravitate to itself the needed ingredients.⁷

Enumeration of different names with reference to the modifications of the five proto-elements is as follows:

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The self same bodyparts and others derived from the mother (Mātr̥ja Bhāvas) are infact only modifications of five basic elements. Thus in the fetus the constituents of the Ether are sound, audition, lightness, fine-ness and space. Those belonging to the Air are tangibility, sense of touch, roughness, Impulsion, the marshalling and maintaining of the body-humors and its movements. Those belonging to the Fire/Agni form, vision, brightness, digestion and the thermal element/Agni in the body. Those

belonging to the Water are taste, the sense-of taste, coldness, softness, **unctuousness** and moisture/fluids. Those belonging to Earth are odour, the sense of smell, weight, steadfastness and hardness⁸. The assemblage of the six elements that go to constitute the man receive the appellation of man⁹. These elements are the five proto-elements and the immaterial Self/Spirit. The Earth is represented in man by hardness, the water by fluids and moisture, the Fire by heat (thermal element), the Air by vital breath and the Ether by interstices and the cavities, and the Self by indwelling Spirit¹⁰. The body here means the "Vehicle of equilibrium", being the dwelling place of consciousness, and comprising the sum of modifications of the five great-elements¹¹. Therefore when there is imbalance in the body-elements, the organism is affected by disease or death. The tendency of imbalance of body-elements is brought about by their tendency to hypertrophy or atrophy, whether partial or complete.

THE PAÑCA-BHŪTAS AND THE BODY-PARTS:

Whatever in the body is predominantly made up of the following is referable to the proto-element Earth - viz. parts that are gross, firm, solid, heavy, rough and hard e.g. nails, bones, teeth, flesh, skin, faces, hair of the head, face and body, tendons, as well as odour and sense of smell. Those referable to the proto-element Water

are moisture and fluids, mobile, slow, unctuous, soft and viscid, e.g. body nutrient fluid, blood, fat, mucus bile, urine and Sweat etc., likewise taste, and the sense of taste. Those referable to protoelement of Fire are - pitta, heat and radiating lustre. as well as colour and appearance, likewise sight and sense of vision. Those referable to the protoelement Air are of the nature of inhalation - and exhalation, opening and closing the eyes, contraction and extension, movement, impelling, holding etc., as well as touch and the tactile sense. Those referable to Ether are of the nature of porosity, utterance, and the channels that are gross and minute, as well as the sound and the sense of hearing. The soul which moves along with the mind flits from one body to another, enveloped by the subtle forms of the four protoelements.¹³ The protoelemental combinations born of the tastes of the mother's diet, of one's own past-actions and of the father and the mother make sixteen altogether.¹⁵ The protoelements derived from the mother and father are known as the plasm and sperm. Those protoelements with which spermo-plasm is nourished are derived from the six tastes of the mother's diet during gestation.¹⁶ Those four protoelements that are derived from the Self's past action being latent like a seed in the Self leads to Self from incarnation to incarnation of either a lower or a higher order.¹⁷ The wise call "the Sperm" which is the product of the four

elements of air, fire, water, earth and the six categories of taste and which causes the fertilization and formation of the embryo.¹⁹

Although the senses which are recognised by means of inference, are in general aggregates of all the five protoelements, yet light in the eyes, ether in the ear earth in the smell, water in the taste and air in the touch are found to predominate.²⁰ The five cognitive senses, each succeeding one of which has one more of the elements, beginning with ether, are to be inferred from their respective functions from which proceeds understanding. Of these elements the first viz. Ākāśa/Ether has only one quality, while in each succeeding one, there is a corresponding increase of qualities. Thus, in each succeeding element there are found the preceeding elements and their qualities.²¹ (Please refer Table No.1 below):

THE PROPERTIES AND FUNCTIONS OF THE FIVE BASIC ELEMENTS

	EARTH	WATER	FIRE/ENERGY	AIR	ETHER
I properties	Heavy, rough, hard, slow, inactive, steady, firm.	Heavy, fluid, soft, slimy, inactive.	Light, rough, sharp, clear, minute, atomic.	Light, rough, clear, minute, atomic, cold.	Light, smooth, soft, inactive, clear, minute.
	Clear, dense, large, bulky, neither hot nor cool.	Dense, large molecules, viscid, cold, wet, moist, moving in the direction of gravity.	Dry, hot, active, luminous.	Active movement.	Neither hot nor cold. Separation differentiation
II Movement	Downward	Downward.	Upward.	Centrifugal	Absent.
III Taste	Predominantly sweet, slightly astringent.	Predominantly sweet, slightly astringent saline and sour.	Predominantly pungent, slightly saline and salty.	Predominantly astringent, slightly bitter.	Taste not manifest.
IV a) Special Sense.	Smell	Taste	Visión	Touch	Sound
b) Sense-organ.	Nose	Tongue	Eye	Skin	Ear.
V) a) Body	All organs in the body steady and large body.	All fluids and moisture in the body.	All over the body in manifest or unmanifest form.	All body activities Pulsations and gases.	All body cavities interstices and over the body.
b) Parts of the body.	Nails, bones, tendons, teeth, muscles, skin, stool, hair, spinal-cord.	Body fluids, blood, fatty tissue, Kapha, pitta, urine, stool, sweat, semen.	Pitta, heat, lustre.	Inspired air expired air all movements in the body.	Body with large orifices, All Body cavities and passages.
VI) Diet	Rice, Wheat, Minerals salt, carrot, beet	Water, milk, fruits juices.	Spices e.g. ginger blackpepper, asafoetida citraka, garlic marking-nut.	Various gases (air, oxygen) smoke of various substances.	Puffed-rice Pop-corn guđuci.

When Self/Ātman leaves the body, the lifeless body is left like an untenanted house and man is said to be reduced to Pañcatva because of the fire residual elements.³⁶

THE CHARACTERISTIC MARKS - of the protoelements are as follows: of Earth-hardness, of Water-fluidity/moisture, of Vāyū-motion, of Téjas-heat, and of Ākāśa - non-resistance.³⁹ All these characteristics are perceived through the tactile sense, for the tangible together with its opposite, is apprehended through the sense of touch.⁴⁰

CLASSIFICATION OF SUBSTANCES - Among the substances derived from various combinations of the five elements (Pañca-bhūta) substances that are heavy, rough, hard, slow, stable, clear, dense and gross and abounding in quality of odour pertain to the protoelement Earth. They promote prumpness, compactness, heaviness, and stability. Substances that are fluid and of the nature of moisture, unctuous, cold, slow, soft, and slimy and abounding in the quality of taste, pertain to the protoelement Water. They produce moisture, unctuousness, union, liquefaction, softness and delight. Substances that are hot, acute, subtle, light, dry and clear, and abounding in quality of form, pertain to the protoelement Fire. They produce burning, digestion, radiance, lustre and colour. Substances that are light, cold, dry, rough, clear, and subtle and abounding in the quality of touch, pertain to the protoelement Air.²⁴ They produce dryness, depression, morbidity, clearness and lightness. Substances that are soft, light, subtle and smooth and abounding in the

quality of sound, pertain to the protoelement Ether. They produce softness, porousness, cavities and lightness, (Please refer Table No.I on page No.9)²⁴.

FIVE ELEMENTS AND SIX TASTES - In this science the six tastes are enumerated and they are sweet, acid, saline, pungent bitter and astringent. Of them the Sweet taste is born of the preponderance of the water element. The Sour taste is born of the preponderance of earth and fire elements. The pungent taste is born of the preponderance of air and fire elements. The bitter taste is born of the preponderance of the air and ether elements; and the astringent taste is born of the preponderance of the air and earth elements. This is the correlation between the five proto-elements and the six tastes.²⁶

SPECIFIC EFFECTS OF THE TASTES - Among the six tastes, those which are of the nature of fire and air have mostly a tendency to go upwards by virtue of the light and soaring qualities of air propensity of fire to flame upwards. The tastes of the nature of water and earth have mostly a tendency to go downwards by virtue of the heavy nature of earth and propensity of water to flow downwards. The tastes of mixed nature evince both these tendencies.²⁷

PROTOELEMENTAL HEATS - The five kinds of latent heat innate in each of the protoelements of the body digest each its own

corresponding component protoelement in the ingested food, which is a compound of the five protoelements. Just as a quality in the substances nourishes individually its corresponding quality in the body, as for example, the element of earth in the food article ingested. Similarly the other protoelements nourish their corresponding qualities. Thus making for complete nourishment.⁴²

The role thermal elements in the body with reference to five proto-elements in formation of the bodytissues that which is called the "bright constituent" of the bodyfluids of all men acquires redness from the colouring quality of the fiery element of Pitta. That blood combined with the air, water, light, and the thermal element obtains solidity and gets converted into flesh (muscle tissue). That again being ripened by its innate heat, and stirred up by that heat and combining with the quality of water and unctuous-substances becomes the fat (adipose tissue). When the heat in the fat is combined in the protoelement of earth, fire, air etc. it produces roughness and out of it, is born the osseous element. The air element makes pores inside the bones and fills them with fat. However, the marrow is called unctuous substance and from that unctuous substance in the marrow is produced the semen. By the influence of air, ether and other protoelements the bones become porous and from these pores the semen oozes out like water filled in a new earthen-pot. Thus has been described the metabolic function of the thermic element in the five protoelements.⁴³⁻⁵¹

THE LUSTRE AND AURA PERTAINING TO PROTOELEMENTS :

These auras pertaining to the five proto elements viz. ether and the rest are of corresponding distinctive characteristics. That which pertains to **Ether** is pure, blue, glossy and lustrous. That which pertains to Air is dry, darkish, brown and red and devoid of lustre. The one pertaining to Fire is clear, red, fiery and delightful to the eye. The one pertaining to Water is considered to be clear like pure lapislazuli and very glossy. The one pertaining to Earth is stable, glossy, dense, smooth, dark and white. Of these the one pertaining to the Air is inauspicious. The other four betoken happiness, but the one of Air is portentous of death or great-suffering.

Discussion:-

According to physics of modern medicine atoms of about 110 basic-elements can be further divided in their constituent sub-parts namely electrons, protons, neutrons, positrons etc. In view of the ancient scientists these sub-parts of the atom also are pañcabhāūtika. For example take any atom, its atomic weight is due to prthivī, mutual affinity between electron and proton etc, is due to water. The cause of electrical charges in them is the fire/energy, Motion of electron etc. is due to Vāyū. And the minute space wherein they keep swirling indicates existence of Ākāśa/Ether in any atom. Thus it is established that all the substances are modification or/and products of the five

basic elements, and therefore are pāñcabhāūtika. We would like to dilate more on this point in the following comparative discussion.

Physics of Āyurvēda:-

The human body and all objects in the universe have for their constitution the same basic elements namely Earth, Water, Fire/Energy, Air and Ether. After death the body disintegrates and again merges into the same five elements from which it had evolved.

Earth/Prthivī:-

The food that we eat and the houses we build for shelter are dominant in the earth-element.

Water/Jala:-

Water is essential for sustaining life and exerts a cooling effect on the environmental temperature.

Fire/Energy/Téjas:-

The Sun and Fire are the main sources of energy in nature. The solar heat maintains an equitable environmental temperature and gives light. Heat and light are vital for survival and for all the life processes. All the metabolic processes like ripening and decaying of fruits depend on the sun or energy.

Air/Vāyū:-

Air is vital for existence of all living creatures. It is in the presence of air that fire can exhibit its action. Wind is the cause of all the movements and exerts a dessicating effect on the objects.

Ether/Ākāśa:-

Ether is omnipresent and all pervading element which serves as an abode for all the objects in the Universe.

The five elements in the nature when gentle and function normally are essential for and sustain life. The same five elements when abnormal or provoked cause discomfort and can destroy life.

These five elements are under a continuous flux of changes. Thus the temperature, humidity, windspeed, etc. change diurnally as well as in each of the six seasons. Hence man has to struggle and adapt continuously for survival. Man, being intelligent uses and manages the same elements against each other to create a tolerable and if possible conducive environmental conditions. Thus he builds apartments i.e. uses earth to protect himself from exposure to excess of heat, light, wind, rain etc. He uses fire for creating warmth in winter and water for lowering temperature in Summer. He uses artificial light during hours of darkness i.e. night. These very five elements go to form the biological and biophysical ingredients and constituents of a living system and also of human body.

Biophysics of Āyurvēda:-

A substance is defined as one which is the substratum of its qualities and actions which cannot be separated from their substratum. Any substance whether a dietary article or a medicinal

article acts in two ways : (1) By its specific action e.g. narcotic action of opium, or purgative action of castor oil. (2) By means of its qualities (Twenty in number) and also others such as taste, colour etc., play role in action of a substance. The qualities described in Āyurvēda are not physical qualities but always mean bio-physical qualities. These biophysical qualities are determined and confirmed by the action of a substance on the human body, e.g. curds though cool to touch are described as hot, because when taken internally they increase heat in the body. Similarly, any substance which increases heavyness/weight e.g. ghee is termed heavy.

Vāta, pitta and Kapha are the three biological elements which constitute the tissues of all the living organisms from microbe to man. These three originate from the five basic elements, which also constitute the entire universe. Thus Biological combination of Earth and Water gives rise to Kapha, water and fire/energy to Pitta, and air ether to Vāta. The three humors derive their molecules from the atoms of the four basic elements.

The physics of modern medicine believes in about 110 basic elements like, carbon, sodium, potassium etc. The physics of tomorrow's medicine believes in protons, neutrons, electrons, positrons etc., as the basic elements which constitute the entire universe including man.

Description of ingredients constituting human body occurs in Ca.Sū.25. Thus, the ancient scientist would answer

that the man occupies about 2.7 cubic feet of space. Water and earth i.e. solids are responsible for 55% and 45% of his bio-mass respectively. Air i.e. gases and energy are responsible for very minute fractions of his bio-mass.

The modern Scientists would describe a man weighing 70 kgs. as composed of :

<u>Element</u>	<u>Kg.</u>	<u>Element</u>	<u>Kg.</u>
Oxygen	43.50	Sulphur	00.10
Carbon	12.59	Sodium	00.07
Hydrogen	06.58	Potassium	00.07
Nitrogen	01.81	Mangeneses	00.04
Calcium	01.70	Iron	00.007
Chlorine	00.11	Other elements	Traces.

The Scientist of nuclear era would describe the composition of man as millions of protons, neutrons, electrons etc.

According to modern physics classification of basic-elements constituting the entire universe will keep on changing, so long as newer basic elements are available and their list is completed in its real sense. Then classification will be complete and scientific. So language of ancient-physics may be considered as having five letters, while the same of modern medicine has 110 letters. So long as both communicate well, it does not matter which language one uses.

THE CONCEPT OF TRIDOSA :

Vāta, Pitta & Kapha three biological elements derived

from five basic physical-elements are the biological-constituents of any living system.

Vāta molecules control the utilization of energy by various cells and organs for their metabolic (i.e. anabolic & catabolic) activities. Vāta controls the movements of pitta and Kapha and thus controls all the functions and activities of life.

Energy/thermal element exists in the body in the form of pitta molecules. They are responsible for all the biochemical reactions and metabolic processes and supply heat and energy to the body.

The cellular and intra-cellular structure of the body is constituted of Kapha molecules which maintain the milieu i.e. the internal environment of the body. They impart strength and stability to the body.

What constitutes the biological elements in modern medicine?

Proteins, fats, carbohydrates, enzymes, hormones, vitamins, minerals etc, constitute biological elements of modern medicine. Thus for them there are hundreds of basic-biological elements. From this view point composition of man is also described as follows:

Water	=	55.5%,	Proteins	=	18.6%,	Lipids	=	19.5%
Carbohydrates	=	1.0%,	Ash	=	5.4% (i.e. 1.9% calcium and			
								0.92% phosphorus)

Thus the biological language of Āyurvēda has only three letters while that of modern medicine has hundreds of them.

Water and most of the proteins, fats and carbo hydrates can be conductively included under Kapha in Āyurveda.

All the enzymes and some of the hormones like thyroid and vitamins like B-Complex of the modern-medicine can be conductively included under Pitta in Āyurvēda.

Oxygen, carbondioxide, all the nervous and muscular impulses and some of the hormones like parathyroid and out of vitamins Vit-D controlling calcium and phosphorous levels can be conductively included under Vāta in Āyurvēda.

The balanced state of Vāta, Pitta and Kapha is health and it means that all the biological elements incorporate in them as shown above are present in sufficient/normal quantity and are of good quality. Condition opposite to this is disease.

CONCLUSIONS:

- 1) The beauty of Āyurvēda lies in the way in which all the complex physiological, metabolic as well as pathological processes in the body have been lined up in normal and abnormal functioning of the five basic elements further reduced in form of three body humors.
- 2) The practical utility of this line of thinking is tremendous as it not only simplifies the understanding and approach towards maintenance of health and curing of curable diseases but

makes it possible for the physician to prescribe rationally on the basis of presenting symptoms even before the disease becomes manifest.

- 3) Thus, if the patient complains of burning sensation, the physician can arbitrarily prescribe medicines which would subdue pitta and can advise the patient to avoid pungent, hot, and sour food articles and hot environment.
- 4) Ancient Āyurvédic physicians realised that medicines constitute only a part of treatment, whereas diet activity, psychological factors etc., also influence and modify doṣas and play an important role in curing disease.
- 5) Thus the same biological process is interpreted by two systems of medicine in their own scientific ways. The outlook of modern medicine appears to be more specific, while that of Āyurvēda is a general and broad based. The treatment is likely to be more specific and fast in modern medicine, while broad-spectrum treatment of Āyurvēda, apart from curing the disease, is aimed at improving the constitution of the individual as well.
- 6) The moment one realises the true meaning of pañca-bhūtas, the precursors of Vāta, pitta and Kapha, one cannot but appreciate the wisdom of our ancient masters, who thought of all the biological processes in terms of molecular-biology thousands of years ago.

- 7) The modern Scientists have started realising the importance of molecular biology only since few decades.
- 8) The modern physics and medicine have evolved from gross to minute i.e. from body-organs to cells, from cells to molecules and from molecules to energy.
- 9) The ancient physicians and philosophers have always looked at man and universe, both as evolving from the universal soul-principle, the precursor of universal-energy.
- 10) Psycho-Somatic constitutions of human-beings are classified on the five-elemental basis by Suśr̥tācārya (Vide Su.Śā.4-80).

THE THERMAL ELEMENT (AGNI)

The three stages of existence of life have been already dealt with in the preceeding chapter. The human body, most evolved as it is, incorporates the vital processes of all these three types of life. From birth to death, the heart, the G.I. tract, the liver and other glands keep on functioning in their own autonomous nature. Here we are concerned to consider the faculty in man termed as Agni/fire/heat or thermal element.

In Āyurvēda the concept of Agni is quite comprehensive. Considering vital role of Agni with relation to the body functions and the life, Agni has been included in the first place in the list of Prāṇās i.e. most vital-aspects in the body⁹³. Agni has been ascribed with complex of intricate functions. From different points of view about 13 kinds or types of Agni are described by Waḡbhata by quoting authority of Maḡarṣī Ātrēya in A.Hṛdaya Śā-3-43⁹⁴. They are with reference to the three humors, seven dhātūs and three waste products. It is said that each of these has its own usma i.e. thermal element. In the Caraka-Saṃhitā Bhāṭṭika-Agnis i.e. thermal element¹⁵ with reference to five protoelements and Dhātwaḡnis i.e. Thermal element with reference to each body element (Dhātū)¹⁷ are described. The fountain-head of all kinds of Agni is said to be one in the stomach i.e. the Pācaka-Agni or the digestive-fire.²⁵

It is Agni/fire alone that, located in the Pitta gives rise to good and evil consequences according as it is in a normal or provoked condition. These consequences are - digestion and its absence, vision and its absence, the normality and abnormality of the body-temperature, the healthy and diseased look, intrepidity and fear, anger and delight, confusion and lucidity and such pairs of opposite qualities.⁸³

FUNCTIONS OF NORMAL PITTA - are power of vision, digestive fire, body heat, hunger, thirst, softness of the body, lustre, clarity of mind and the intellect. It is by heat inherent in the Pitta that digestion takes place. Four types of Gastric-fire- the thermal element in the body is differentiated into four types according to its intensity. Thus, it is found to be (1) acute, (2) Mild, (3) regular and (4) irregular.³ Among these the Tīkṣṇāgni/Acute type is capable of coping with all kinds of indiscretions in food and drinks. The Mṛdu-Agni/Mild type is of contrary nature to the former one. The Sama-Agni/Regular-type is that which becomes impaired by indiscretions but otherwise maintains its normal condition, the fourth Viṣama-Agni/Irregular type is of the opposite characteristics to the regular type. These four types of gastric-fires are observed in persons with peculiar physical-constitutions. Acute type of gastric fire is observed in persons with

with Pittala - constitution when the seat of heat is overpowered by the preponderant pitta and the thermal processes become of acute type. Mild type of gastric fire is observed in persons with Ślésmala-constitution when the seat of heat is overpowered by the preponderant Kapha and the thermal processes become of mild type. Regular type of gastric fire is observed in persons with equipoised Vāta-Pitta-Kapha-Constitution, when in their normal condition, the thermal processes are of the regular or normal type. Irregular type of gastric fire is observed in persons with Vātala-constitution, when the seat of heat is overpowered by preponderant Vāta, the thermal processes become of irregular type.³

For these four classes of persons there are four different kinds of dietetic-regimen which are beneficial. For those who evince the balanced condition of the three humors the regimen too is of balanced type. As regards the remaining three who suffer from the preponderance of other humor three distinct regimens antagonistic to the preponderant humor are advised for their benefits. These regimens are to be observed till the thermal processes are restored to the normal.⁴

THE FUNCTIONS OF AGNI - The life-span, complexion, vitality, good-health, enthusiasm, plumpness, glow, vital-essence, lustre, heat and the life-breaths are derived from the

thermogenic-processes(Agni). When this extinguishes man dies, when man is adequately endowed with it, he lives long in good health. When it is deranged he begins to ail. Therefore thermal function is said to be the main stay of life. The food which is considered the nourishing factor of the body-elements, vital-essence, vitality, complexion and other things, that very food also is dependent for its nutrient action on the gastric fire, because from the undigested food body elements cannot be formed.⁷

THE PROCESS OF DIGESTION - The Prāṇa-Vāyū whose function is to ingest food, draws it in the stomach. There it mixes with digestive-fluid (Gastric-enzymes), is broken up and mixed with unctuous substance which softens it. Then the gastric fire being stimulated and carried by the Samāna-Vāyū digests the food eaten in proper dose and at the proper time. This leads to the increase of life just as the fire cooks rice and water in a pot and converts it into boiled-rice. Even so the gastric fire situated below the stomach (i.e. in the gall-bladder and pancreas) cooks/digests the ingested food and converts it into the nutrient-fluid- and excretory matter. Just after ingestion the food prepared from the six categories of tastes acquires first the sweet-taste on being digested. Thus it leads to formation of Kapha or of mucus -like-fluid which is of frothy appearance. Further digestion being continued the former product-

becomes acid in the next stage. While this is pushed out of the stomach it excites secretion of limpid bile. Thus food is pushed further in small intestines and later on into the large intestines. There it is dehydrated by the body-heat and is converted into fecal lumps. These being of pungent taste increase of Vāta takes place.¹³ Pleasant food, combined with articles possessing fragrance and other qualities nourishes individually the senses and the sense-organs.¹⁴ The five kinds of latent heat innate in each of the five proto-elements, digest each its own corresponding component. Just as a quality in the substances nourishes individually its corresponding quality in the body, as for example, the protoelement of earth in the body is nourished by its correspondent in the ingested food, article.¹⁵ Similarly the other protoelements nourish their corresponding qualities. Thus making for complete nutrition/nourishment.¹⁶ The seven-body-elements/Sapta-dhātūs undergo combustion by their innate heats.(Tissue enzymes). Each of them gets transformed into two products, namely Vital-Substances and respective excretory products.¹⁷ Blood-pigmentation and Formation of Body-elements.:- That which is called the "Bright-constituent" of the body-fluids acquires the redress from the colouring quality of the fiery element of Pitta.¹⁸ Such blood combined with the air, water, light and thermal element obtains solidity and gets converted into the flesh (muscle-tissue).¹⁹ That again being ripened by its own heat (enzymes in the muscle-fibres) and stirred-up by that heat, getting combined with the quality of water and unctuous substances,

becomes the fat/Vasā(Adipose-tissue). When the innate heat in the fat (cellular enzymes in adipose tissue), combines with the proto-elements of earth, fire, air etc., it produces roughness. Out of it is born the osseous element (Asthi-dhātū)²¹. The air-element makes pores inside the bones and fills them with fat. Therefore the marrow is called unctuous-substance and from it is produced the semen(male or female hormones as the case may be)²². By the influence of air, ether and other proto-elements the bones become porous. From these pores Śukra (male or female hormones) ooze out like water filled in a new (earthen) pot.²⁴ Through the secretory channels it spreads into the entire body. It gets released from its places in the body by the exhilaration of sexual desire born of love. Thus has been described the metabolic function of the thermic-element in the five protoelements.

PRIME IMPORTANCE OF THE AUDARYA-AGNI-/GASTRIC-FIRE :-

The gastric fire/Pācaka-Agni is considered the emperor of all metabolic agents in the body. It is the fountain-head of all other Agnis/thermal-elements. Waxing and waning of other thermal elements is dependent on increase and decrease of the gastric-fire.(Pācakāgni). Therefore, one should strive to preserve the gastric fire with the fuel of wholesome food and drink taken in the right measure and manner. For in the proper maintenance of the gastric fire are based long-life, and vitality.²⁷

The seat of digestive-fire/pācakāgni, owing to its action of absorption of the food is called the organ of assimilation/Grahaṇī. It is situated above the unabilical region and is supported and strengthened by the gastric fire. It retains the food till it is fully digested and discharges it on completion of digestion into large-intestines, situated on either side of the abdomen. But if it (Grahaṇī) is vitiated by the weakness of gastric-fire, it lets go even undigested food.⁴⁸

FACTORS IMPAIRING THE GASTRIC FIRE - By abstinence from food, indigestion, irregular eating, taking unwholesome, heavy, cold, excessively dry and putrid articles of diet, by wrongful effects of purgation, emesis and oleation by emaciation consequent upon disease or incapability of country, clime or season or by suppression of the natural urges the gastric fire gets vitiated.⁵² Thus vitiated it does not digest even the lightest of foods and food being undigested, turns sour and acts like a poison.

VITIATED GASTRIC FIRE IS CAUSE OF MANY DISEASES:

A number of diseases of various kinds occur owing to the vitiated gastric-fire and there is increase^{of} morbid matter in the body. Abdominal diseases/udara-rogas in particular result from such accumulated morbid matter.²⁸ As

a result of consuming impure food the gastric fire is rendered weak, which in turn causes incomplete digestion and further accumulation of morbid matter in the body. Thus functions of the prāṇa-vāyū, gastric-fire and the Apāṇa-Vāyū are hampered creating obstruction in the upper and the lower regions of gastro-intestinal channels.²⁹ The vitiated Prāṇa-Vāyū penetrates between the layers of omentum and distending the belly, gives rise to abdominal disease i.e. Udara-roga/Ascites.³⁵

The irregular-condition of the gastric fire digesting the food irregularly leads to imbalance of body-elements.⁴⁶ In the Acute-condition of the gastric-fire, if the fuel in form of food is meagre and poor in quality, such acute-gastric fire consumes the body-elements themselves.⁴⁵ During normal condition of gastric fire, if it is fed with proper kind of food in proper measure, it is digested properly and the balanced state of the body elements is maintained.⁴⁶ In the weak condition of gastric-fire the food is mis-digested, that goes either up or down the alimentary tract.⁴⁶ Almost all diseases of the G.I. tract are in the most, results of impaired, vitiated or abnormal gastric fire. The three diseases namely, piles, diarrhoea, and assimilation disorders are generally etiological factors of one another.⁴² In all these three diseases, if the intensity of gastric fire is diminished, intensity of the disease increases and vice versa. Therefore gastric fire ought to be

well protected, particularly in these three diseases and generally in all the diseases of the G.I. tract.⁴³

The gastric fire/Jāṭharāgni is not kindled by either fasting, under-eating or over-eating, just as a fire does not get kindled by either lack of fuel, inadequate-fuel or being smothered by excess of fuel.⁵²

MEASURES FOR INCREASING GASTRIC-FIRE - When the regimen of various unctuous articles of diet, medicinal-powders, decoctive-wines, Surā and other wines are properly administered by the physician, the strength of Jāṭharāgni begins to increase, just as the fire fed by a hard and strong wood burns steadily and long, so does the jāṭharāgni gets steadily established when fed by a regimen of unctuous etc. . Further, the physician who is conversant with the order and sequence of therapeutic procedures should put the patient on a liquid-diet, beginning with gruel and gradually leading upto meat-juices for the purpose of re-stimulating his jāṭharāgni. To this end, the physician should prescribe the serial use of unctuous, acid, sweet and pleasant articles, then of articles of acid and salt tastes and at last articles of astrigent and pungent tastes. In this manner, by the use of two antagonistic tastes at a time and by alternating use of unctuous and dry articles, the Physician should restore the patient to his normal health.⁵⁷

AGNI AND GOOD-HEALTH - He enjoys good health for long, who eats wholesome food, only after previous meal has been digested and who eats in moderation. One should constantly strive to promote the jāṭharāgni by taking care to prevent imbalance of the body-elements. When the Jāṭharāgni established in the centre of the body is evenly maintained by the proper balance of three humors, it digests the food well and promotes health, robustness, life-span and strength.⁵⁹

FOR THOSE WHO HAVE STRONG JĀṬHARĀGNI - For those, who are accustomed to hard articles of diet, who are given to constant labour and who have huge capacity for consumption of food, the consideration of heavy and light qualities of eatables is not necessary.⁸¹ For those whose jāṭharāgni is very active, who are inured to hardships, who are gluttons and habitual takers of oleation, afflicted with Vāta, hard bowelled and who need oleation, should use marrow for snéhana.⁷⁹

As a burning fire is quenched by water, similarly the excessively active jāṭharāgni (Atyagni) should be brought to quiescence by means of heavy, unctuous, sweet and viscous food and drink.⁶⁵

DISSCUSION - After collecting approximately 85 ślokas and sūtras diffused throughout the whole text of 120 chapters, it is attempted in this Chapter to re-arrange and group them subject and topicwise so that a full portrait of the concept

of Agni in relation to the human body and its vital role in the human being is brought home. Agni/fire/energy/thermal element is represented in form of Pitta which is constituted of water and fire/energy. Though present throughout the body, main sites of pitta are G.I. tract, body-fluids, blood, sweat, skin, eye and brain. The word pitta is derived from the root ' Tapa' which means to heat. Thus pitta represents fire or thermal element in the body. Pitta is the biological combination of fire/energy and liquid. The energy component is the active principle whereas liquid component is the vehicle. Energy in its pure or natural form will destroy the body therefore it takes liquid for its vehicle. Because of their active energy element pitta-molecules tend to break Kapha molecules into smaller ones and give impetus to the motion of vāta.

Life on the earth depends on the energy derived from the Sun. We use heat and other energies converted into heat, for cooking our food such as rice, wheat, meat etc., which our body system is incapable of digesting in their raw form/state. Thus the first stage of digestion/pacana begins in the cooking utensils. The process of digestion continues in the G.I. tract and in the body tissues/dhātūs by means of various digestive juices and tissue enzymes, all designated collectively as pitta.

Physical characteristics of pitta:-

The physical and biological properties of pitta represent

the combination of the properties of energy and liquid elements. Pitta is hot, light, clear, slightly unctuous, viscous and penetrating. It is liquid in consistency and hence is mobile. It is pungent and sour in taste and has an acrid smell. If the energy component in it is dominant, it tends to move upward, whereas if liquid component is dominant, it moves in direction of gravity.

Biological Action - Pitta increases the catabolic processes every where in the body. It increases heat production and body-temperature. It increases appetite and thirst. With a good appetite, one enjoys the taste/savour of food better. Pitta maintains colour, complexion and lustre of the skin. It renders the skin soft and thin. Since the eye, the sense-organ of vision is derived from Agni/energy, pitta maintains the vision intact. By improving digestion and cellular activity, it maintains health.

CONCLUSIONS:

- 1) Agni/energy element, out of the five basic elements constituting the universe, is represented in the body, in form of pitta taking liquid for its vehicle.
- 2) On the blue-print provided by Ātréya in Vātakalākaliya adhyāya, the posterior authors like Suśrta and Wāgbhata have dilated in detail on Pitta and Kapha and also other topics.

- 3) Though Pitta pervades the whole body its main sites are digestive tract, body-fluids, blood sweat, skin, eye and brain.
- 4) G.I. tract is the site of pācaka-pitta. It is represented by all the enzymes of the G.I. tract from the enzymes in Saliva to the enzymes in the intestinal tract. The functions are to digest and to differentiate the digested food-products into the useful part i.e. "Rasa" and waste-product i.e. "Kittā". It also supplements the other types of pitta.
- 5) The main sites of Rañjaka/colouring pitta are liver, spleen, stomach and small-intestines. It is represented by bile, intrinsic factors in the food and the enzymes in the bonemarrow. It functions in synthesis of haemoglobin and imparting red colour to the blood.
- 6) The main site of Sādhaka-pitta is the brain. It is represented by the cellular enzymes in the neurons. By scanning the ingrams, information and thought processes, it maintains the normal functions of the mind, ego and intellect. It helps a person to have his desires fulfilled by maintaining proper mental-activity.

- 7) The site of ālocaka-pitta is the eye and it is represented by the enzymes in the rods and cones and in the retina. Its function is perception of light i.e. it is responsible for photo-sensitivity in the rods and cones and the retina.
- 8) The site of Bhrājaka-pitta is the skin. It keeps the skin warm and is responsible for its normal complexion and lustre. It also helps in absorption and digestion of medicaments applied externally to the skin like abhyaṅga, lēpa, poltices, ointments, pastes etc.
- 9) All the metabolic activities, therefore, in health and in happy state of mind depend on pitta which along with Vāta & Kapha constitutes physiological or functional units of the body.
- 10) Pitta is dominant in adults, Kapha in children and vāta in the old. Similarly it is dominant in varṣā and śarada seasons (i.e. monsoon and autumn seasons). Vāta is dominant in grīṣma and varṣā seasons (i.e. Summer and Monsoon) and Kapha is dominant in Śisīra and Vasaṅt seasons (i.e. late Winter and Spring).
- 11) Diurnally period of maximum activity of pitta is during afternoon (10 a.m. to 2 p.m.) and midnight (10 p.m. to 2 a.m.). That of Kapha is in the morning (6 a.m. to 10 a.m.), and early part of the night (6 p.m. to 10 p.m.), and that of Vāta is in the evening (2 p.m. to 6 p.m.) and late night (2 a.m. to 6 a.m.).

- 12) In relation to timing of taking food during digestion pitta and pācaka-pitta dominate, after eating food kapha-humor and Kaphāgni dominate, and after digestion is over vāta dominates.
- 13) Constitution, a psycho-somatic concept is based on the dominance of basic-elements. Though all the basic-elements are present in each individual human-being, all can be classified into 5 groups depending on the predominant element. Āgnéya/Taijasa i.e. persons with dominance of Fire/energy element have a light body. They are energetic, intelligent, brave and sharp. However, they are impatient, intolerant, hot-tempered and do not have an enduring capacity. The skin has a pink lustre and their vision is good. They have a good digestive power but tend to suffer from a burning sensation. Sattva and Rajas qualities dominate their mind.

CHAPTER III

THE STUDY OF TASTE, POTENCY ETC.

Taste is the sense-object of the sense-organ of taste i.e. the tongue. The taste of a substance is felt at the commencement only i.e. when the substance comes into contact with the taste-buds of the tongue. Though there is peculiarity of tastes such as sweet, acid, salt etc., savour being a common factor among all the six, they are termed as tastes/Rasa. In this science tastes are considered to be six in number. They are as follows:

Madhura/Sweet, Amla/Sour or Acid, Lavaṇa/Salt or Saline, Kaṭu/Pungent, Tikta/Bitter and Kaṣāya/Astringent.

DIFFERENT OPINIONS REGARDING NUMBER OF TASTES (RASAS)

An interesting discussion on this topic is observed in the minutes of a symposium held in the ancient time. Mahārṣi Punarvasu Ātréya was the chair person of this symposium. Many participants in the discussion expressed their views as follows:

- 1) Taste/Rasa is one, held Bhadrakāpya and said it is experienced by the palate and is not different from water.⁸
- 2) Rasas are two; one is langhana/depletive and the other is Bṛmhana/impletive declared Śākuntéya.⁹
- 3) Rasas are three - depletive, impletive and the common-intermediate/Sādhāraṇa asserted Maudgalya Pūrṇākṣa.¹⁰

- 4) Tastes are four - Swāduhita/Palatable and wholesome, Swādu-ahita/palatable but unwholesome, Aswādu-hita/unpalatable but wholesome and Aswādu-ahita/unpalatable and unwholesome asserted Kauśika Hiranyākṣa.¹¹
- 5) Rasas are five - that pertain to Earth, Water, Fire, Air and Ether said Kumārasīrā Bharadwāja.¹²
- 6) Rasas are six - the heavy, the light, the cold, the hot, the unctuous and the dry exclaimed Royalsage Vāryovida.¹³
- 7) Tastes are seven - the Sweet, the Sour, the Salt, the pungent, the bitter, the astringent and the alkaline said Nimi of Vidéha.¹⁴
- 8) Rasas are eight - the above seven and the imperceptible - said Badiśa Dhāmārgava.¹⁵
- 9) Tastes are innumerable - because of the infinite nature of their substrata, qualities, actions and degrees, affirmed Kānkāyana.¹⁶

ĀTRÉYA'S DECISION - " Six alone are the Rasas" declared Ātréya - "They are the sweet, the sour, the salt, the pungent, the bitter, and the astringent. For all these six tastes water is the source. Depletion and impletion are their two functions. From the coalescence of these two functions arises the third. Palatability and unpalatability are but a manner of subjective predeliction. Wholesomeness and unwholesomeness are the effects.

Manifestation of the five proto-elements are merely the substrata conditioned by the factors of nature, modification, combination, clime and season. There manifest in the substrata of the substances the qualities of heaviness, lightness, coldness, heat, unctuousness, dryness etc., Akali is so known because it alkalizes. It is not a taste but a substance derived from articles of various tastes. It possesses various tastes, the pungent and the salt tastes being only the most predominant it has besides, attributes which can be apprehended by more than one sense and is a manufactured product. As regards the imperceptible taste it is found in their source which is water in what is known as the Anurasa/after taste or in things possessing such after-taste. Tastes cannot be said to be innumerable because of the innumerable varieties of the substances in which these inhere. Even singly, one of these tastes may be found in an innumerable variety of substances. Thereby the taste does not increase in number like the substances. As these tastes are generally found in combination with one another, the qualities and actions which they display are not innumerable. It is therefore that the wise do not describe the actions of the tastes in their combinations.¹⁷

Thus then the group of six tastes is described as Sweet, acid, salt, pungent, bitter and astringent.¹⁸

THE SOURCES OF THE TASTES - The five proto-elements are the sources of the six-tastes. Water represents true aqueous

element. During its suspension in the sky, it is cold by nature, light and is devoid of any perceptible taste. Subsequent to its precipitation from the sky it becomes associated with the qualities of the five proto elements. It sustains all bodies of animal and plant-kingdoms. It is in these bodies that it develops into the six categories of tastes.¹⁹

Derivation of six-tastes from the five Proto-elements -

Of these six tastes, the sweet taste is born of the preponderance of the Water-element, the Sour of the Earth and Fire, the Salt of the Water and Fire, the Pungent of the Air and Fire, the Bitter of the Air and Ether and the Astringent taste is born of the preponderance of the Air and Earth. Thus by virtue of the preponderance or paucity of one or the other of the five proto-elements, the six categories of taste emerge in the same way, just as the diversities of colour and shape of the universal flora and fauna emerge. The varying gradation of preponderance or paucity of the proto-elements is, in turn, due to the six aspects of time as represented in the six seasons.²¹ Among these, the tastes which are of the nature of fire and air, have for the most part a tendency to go upwards and some upwards and yet others of a mixed nature evince both.²² These tendencies as already explained in the first chapter.

Exhaustive lists of the substances of each taste from the plant-kingdom with brief instructions for their use in the corrective enema commence in Ca.Vi 8-131(1) To Ca.Vi, 8-144, This description is principally based on classification arising from consideration of the tastes as the base. (Ca.Vi-8-148).

Again a description in detail of the qualities and action of each taste commences in the Caraka-Samhitā, in Chapter No.26 of the Sūtra-~~sthāna~~ in Sūtras No.42 to 43 with an instruction regarding care and diligence in their use for wholesome effect.

Information on various aspects of Tastes and Tastes in relation to other factors is tabulated in the following Tables:

TASTES AND THEIR CONSTITUENT PROTO-ELEMENTS

TABLE NO.1

Taste	Constituent Protoelements
1) Sweet	1) Water + Earth
2) Acid	2) Earth + Fire (Caraka) Water + Fire (Suśrta)
3) Salt	3) Water + Fire (Caraka) Earth + Fire (Suśrta)
4) Pungent	4) Air + Fire
5) Bitter	5) Air + Ether
6) Astringent	6) Air + Earth.

SEASONS, PROTOELEMENTS AND TASTES

TABLE NO.2

Seasons	Preponderant Proto-element	Manifestation of Taste.
1) Late-winter (Śisīra)	Air + Ether	Pungent
2) Spring (Vasanta)	Air + Earth	Astringent
3) Summer (Grīṣma)	Air + Fire	Pungent
4) Monsoon (Varṣā)	Earth + Fire	Acid
5) Autumn (Śarada)	Water + Fire	Salt
6) Early-Winter (Hemanta)	Earth + Water	Sweet.

Cg.Sq.VI

CLASSIFICATION OF TASTES

TABLE NO.3

Class	Tastes	Qualities	Action
A) Aqueous (Sāmya)	Sweet Pungent Astringent.	Cold	Alleviative of, pitta, Fainting and do not cause burning.
B) Firey, (Āgneya)	Bitter Acid, Salt.	Hot	Promote/increase Pitta, Cause fainting,& burning.

Cg.Sq.VI

TASTES AND QUALITIESTABLE NO.4

Taste	Qualities	Common quality
1) Sweet	1) Unctuous, cold, heavy	} Unctuous
2) Acid	2) Unctuous, hot, light	
3) Salt	3) Unctuous, hot, heavy	
4) Pungent	4) Dry, hot, light	} Dry
5) Bitter	5) Dry, Cold, Light	
6) Astringent	6) Dry, Cold Heavy	

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QUALITYWISE GRADATION OF TASTESTABLE NO.5

Quality	Strong (Uttama)	Moderate (Madhyama)	Mild (Avara)
1) Heavy	Sweet	Astringent	Salt
2) Light	Bitter	Pungent	Acid
3) Cold	Astringent	Sweet	Bitter
4) Hot	Salt	Acid	Pungent
5) Unctuous	Sweet	Acid	Salt
6) Dry	Astringent	Pungent	Bitter.

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TASTES AND SUBDUAL AND PROVOCATION OF THREE VITIATABLE NO.6

Taste	Vata	Pitta	Kapha
1) Sweet	Subdues	Subdues	Provokes
2) Acid	Subdues	Provokes	Provokes
3) Salt	Subdues	Provokes	Provokes
4) Pungent	Provokes	Provokes	Subdues
5) Bitter	Provokes	Subdues	Subdues
6) Astringent	Provokes	Subdues	Subdues.

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TABLE NO.7

Effect on Vitia/Humor	Tastes
1) Alliviative of Vāta.	Sweet, Acid, Salt
2) Alliviate of Pitta	Astringent, Bitter, Sweet
3) Alliviate of Kapha.	Pungent, Bitter, Astringent
4) Provokative of Vāta	Pungent, Bitter, Astringent
5) Provokative of Pitta	Pungent, Acid, Salt
6) Provokative of Kapha.	Sweet, Acid, Salt.

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Above classification is general. There are some exceptions, which are tabulated below:

TABLE NO.8

Taste	Generally	Exceptions
1) Sweet	Increases Kpha	Save Candy Sugar, meat of dryland-animals, old rice - wheat-Moong (These do not increase Kapha)
2) Acid	Increases Pitta	Save - Pomgranate and Āmalaka, (donot increase pitta)
3) Salt	Increases Pitta and is deleterious to eyes.	Save - Sāindhava - Salt (Does not increase pitta)
4) Pungent	Increases Vāta and is anaphrodisiac	Save- Dry-ginger, pepper-longam and Garlic (These do not increase Vāta and are not anaphrodisiac)
5) Bitter	Increases Vāta and is anaphrodisiac	Save - Gudūei and paṭola (These do not increase Vata & are not anaphrodisiac.)
6) Astringent	is cold and binding.	Save - Haritaki (it is not so)

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SIXTYTHREE COMBINATIONS AND PERMUTATIONS OF THE
SIX TASTES.

The variation in tastes, giving rise to their sixtythree fold classification, proceeds from the varying influence of substance, place and time. Having observed this a detailed description of these with computation and examples commences in the Caraka-Samhitā in the Sutrasthana in chapter No.26. From the Sūtras No.15 to 26-22, with a concluding śloka reading "In this manner are the substances divided into 63 groups, according to the ^{of} distribution of tastes. This number of sixty-three swells into an incomputable figure, if the after-tastes/ Anu-rasas are taken into account. Likewise if the comparative and superlative degrees of tastes are taken into consideration the sum goes beyond computation. Table No.9 below shows tastes, their combinations, and number of such combinations with the grand total.⁵¹

TABLE NO. 9

Taste	Combinations of Tastes/Kalpanā	Number of such combinations.
1) Single Taste.	-	06
2) -	Combinations of two Tastes.	15
3) -	Combinations of three tastes.	20
4) -	Combinations of four tastes.	15
5) -	Combinations of five tastes.	06
6) -	Combinations of six tastes.	01
GRAND TOTAL of Combinations.		63

Example of each of these combinations commences in other books (vide - A. Hr. SŪ. - 10 = Commentary).

In view of the limitation on maximum number of pages of the thesis it is impossible to enumerate them in all here.

However, for the purpose of therapeutics 64 varieties are sufficient, The experts conversant with the science of tastes have in view limited the practical requirements of medicine to 57 groups of combined tastes, and 63 groups of all tastes single and combined. The physician desirous of success, considering well the nature of disease and the action of the substance must prescribe either a single taste or their combination as required.⁵⁴

TASTES THEIR QUALITIES, ACTIONS ETC.TABLE NO.10

Taste	Qualities	Action	Effect on Humor	Diseases born of excessive indulgent.
1) Sweet (Madhura)	Unctuous Cold, heavy	Roborant, promotive of life, longevity, strength and expulsive of feces and urine. ²⁴	Increases Kapha allays Pitta.	Produces corpulence, anorexia, cough, dyspnoea, glands in the neck, lymphadenitis, elephantiasis, urinary disorders, helminthiasis, ³⁴ and other diseases born of Kapha.
2. Acid (Amla)	Unctuous hot, heavy	Adds relish to the dish, stimulates jātharāgni, is carminative and anaphrodisiac. ²⁵	Increases Kapha & Pitta allays Vāta.	Causes vitiation of the blood, sloughing of flesh, supuration, burning, pruritus, pallor, diminishes vision, produces bleeding disorders and giddiness ³⁵
3) Salt (Lavana)	Unctuous hot, heavy.	Liquefacient, stomachic, digestive, deobstruent, disruptive and destructive of manhood. ²⁶	Increases Kapha & Pitta allays Vāta.	Destroys manhood causes falling of hair, baldness, hemothermia, hyperacidity, erisipelas, gout, dermatoses etc. ³⁶
4) Pungent (Katu)	Dry, hot, light.	Purifies mouth, is stomachic, digestive, allays excessive growth of granulations, is anthelmintic & astringent. ²⁷	Increases Vāta & Pitta, allays Kapha.	Destroys manhood, causes fainting giddiness, burning, debility, thirst etc. ³⁷
5) Bitter (Tikṭa)	Dry, Cold, light.	Is stomachic, digestive, adds relish to the dish, is anthelmintic, febrifuge and is an antidotal to poison. ²⁸	Increases Vāta, allays Kapha and Pitta.	Causes wasting of body elements, debility, giddiness, parching of the mouth, and diseases born of Vāta. ³⁸
6) Astringent (Kasāya)	Dry, Cold ligh.	Is hemostatic, dessicant, promotes healing (of ulcers) union of bones, etc. and is an anaphrodisiac. ²⁹	Increases Vāta, Allays Kapha and Pitta.	Causes parching of the mouth, angina, distension of abdomen, obstruction into body channels, causes impotence and diseases born of Vāta. ³⁹

SPECIFIC KNOWLEDGE OF THE SIX TASTES -

The specific characteristics of each of the six tastes are as follows:-

- (1) The Sweet-taste is recognised in the mouth, by its effects of unctuousness, satisfaction, pleasure and softness. Spreading all over the oral-mucosa it induces a feeling as if the mouth were be-smered with sweetness.³⁴
- (2) That should be called the Acid-taste which causes the setting of teeth on edge, salivation, sweating, stimulation of the sense of taste, and burning in the mouth and throat immediately on coming in contact with these parts.³⁵
- (3) That should be known as the salt-taste, which owing to the burning sensation it induces in the mouth, gives rise, on being dissolved to conditions of moistness, deliquescence, and softness in the mounth.³⁶
- (4) That should be known as the pungent-taste, which on contact with the tongue, causes irritation and pricking sensation, and giving rise to burning of the mouth, nose and eyes, induces flow of secretions from them.³⁷
- (5) That should be known as the Bitter-taste, which on coming in contact with the tongue causes loss of sensation of taste, is not pleasant to the tongue, and induces clearness, dryness and keenness in the mount.³⁸

- (6) That is the Astringent taste, which produces clear, astringent and dulling effects on the tongue and a sense of constriction in the throat and is also antispasmodic in action.³⁹

NATURE OF TASTE AND AFTER-TASTE (RASA AND ANURASA) -

That Savour which becomes patent on the first contact of a dry substance with the tongue is declared to be its taste-Rasa. What is otherwise apprehended is its latent or after-taste/Anu-rasa.⁵⁶

DISCUSSION - From this textual description it is clear that, the taste which maintains its stability till dry state of a substance or which manifests itself in the dry state of a substance, that alone has been regarded as the principal taste. For example sweet taste in the grapes etc. present from their green to dry state has been termed as sweet taste. On the same principles Pippali (piper-longum) is sweet in its wet/green state, but when dry it turns into pungent-taste. Therefore, pungent is said to be Rasa/Taste of Pippali, where as sweet is said to be its after-taste/Anurasa. Besides, whichever savour is apprehended immediately on coming of the substance in contact with the tongue that alone is regarded as its taste/Rasa, just as acid taste in Kānji, Butter milk etc. that which is other than Rasa is the Anurasa. Being defeated by the Rasa this Anurasa cannot manifest itself. And if at all it manifests, it is too less.

POTENCY OF SUBSTANCE DETERMINED BY THEIR TASTES - That substance which is sweet in taste and postdigestive effect (Vipāka) of which is cold, is cold in potency/Vīrya. Substance which is acid in taste and in postdigestive effect is hot in potency. Similarly substance which is pungent in taste and postdigestive effect, is hot in potency. Their qualities are so to be judged by their tastes. But potencies of those substances of which action and assimilation are contrary to their tastes are explained later on. However, as regards substances which do not behave contrarily to the general rule concerning potency and postdigestive changes their actions should be determined according to the indications of taste. As instances milk, ghee, chabba, pepper and white flowered leadwort. In the same manner, the physician should determine the actions of other drugs also by taste.⁷⁰

THE POST-DIGESTIVE-EFFECT/VIPĀKA - Substances of the pungent, bitter, and astringent tastes are, on digestion generally converted into pungent taste. The acid taste becomes acid on digestion, and the sweet taste becomes sweet, so also salt taste becomes salt on digestion.⁷²

THE ACTION OF VIPĀKA ON OTHER TASTES - The sweet, salt and acid tastes on account of their unctuous quality are generally considered helpful in the elimination of flatus, urine and feces. Where as the pungent, bitter and astringent tastes on account of their dry quality are found to render

difficult, their elimination. The pungent taste formed after digestion promotes vāta and causes diminution of seminal secretion and suppression of feces and urine. The sweet-taste formed after digestion is promotive of Kapha and causatic of increase of semen and elimination of feces and urine. The acid-taste formed after digestion promotes pitta, diminishes semen, and promotes elimination of feces and urine. Of these three tastes, formed on post digestion, the sweet is heavy while the pungent and acid are otherwise (i.e. light).⁷⁴

DISCUSSION:

At this juncture it has to be understood that the seat of the thermal element with reference to the proto-elements (Bhūtāgni) and the same with reference to the body-elements (Dhātwaṅni) is the liver/Yakṛta. Therefore in terms of the modern physiology this transformation mainly takes place in the laboratory of the liver,^{but} it is observed that ~~but~~ they also take place in the plasma, the kidneys, and other body-tissues. This is termed as "Biotransformation" in the physiology of the modern medicine. The following quotation makes it more clear " Drugs are sometimes metabolized by enzymes involved in intermediary metabolism. However, the majority of the drugs are metabolized by the hepatic enzymes, that are not thought to participate in intermediary metabolism." (Vide-the pharmacological basis of therapeutics By Goodman and Gillman). Thus infact the drugs are processed

by the Agni in Dhātūs/Dhātṽagni. They are processed and analysed into useful and waste-products. The waste-products are eliminated through Urine, feces and sweat etc. The useful parts are assimilated and converted into the body tissues. Probably this might be promoting building-up/anabolism in the bodytissues by kindling the functioning of the tissue-enzymes (Dhātṽagni). If there is some intricacy in the above discussion the following table would help understand the contents.

THE QUALITIES AND FUNCTIONS OF VIPĀKA

TABLE NO.11

Kind of Vipaka	Qualities	Effect on Humor	Effect on -- 1) Bodytissue 2) Excretions.
1) Sweet/Madhura	Unctuous, heavy.	Increases Kapha.	1) Anaphrodisiac 2) Expulsive of feces and urine.
2) Acid/Amla	Unctuous, heavy.	Increases Pitta.	1) Anaphrodisiac 2) Expulsive of feces and urine.
3) Pungent/Katu	Dry, Light	Increases Vāta	1) - do - 2) Inhibits expulsion of feces and urine.

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SUMMARY OF THE TOPIC OF VIPĀKA - Owing to stagewise changes in the process of digestion, the Vapākas cannot be directly perceived. Therefore information of Vipākas is inferred on the basis of action.

DIFFERENCES AND/OR DISSIMILARITIES BETWEEN
RASA AND VIPĀKA.

TABLE NO.12

Rasa/Taste.	Vipāka/Post-digestive effect.
1) Of the nature of Savour	1) Inferred from results.
2) Immediate action.	2) Delayed action.
3) Local effect.	3) Systemic effect.
4) Psycho-somatic effect.	4) Somatic effect.
5) Perceivable directly.	5) Inferrable.

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POTENCY/VĪRYA - Of a substance is that inherrent quality in it which is responsible for accomplishment of its function. Vīrya is also defined as the power of a substance^{by} which it is capable of accomplishing its function.⁵³

NATURE OF POTENCY/VĪRYA - It is observed in practice that (Medicinal) substances are effective for a certain period of time which varies. After that particular period they are ineffective in bringing about the expected results. This leads to infer that there is certain property inherent in substance which brings about the expected results and also that this property fades out slowly within a particular

time, and at last completely. After this period the substance loses this property but may retain its form, weight, etc. This property in a substance is termed as Vīrya/Potency. Therefore in the Caraka-Samhitā it is precisely said, that Vīrya/potency is the power by which the substance acts.⁵⁷

VARIETIES OF POTENCY AND THEIR CHARACTERISTICS:

Potency of substances is thought to be of eight kinds by some viz. Soft, acute, heavy, light, unctuous, dry, hot, and cold. Some others think it to be of two kinds only viz. hot and cold. No action can be brought about in absence of potency. Each action is the result of potency.

TIMES OF MANIFESTATION OF ACTION -

- 1) The taste of a substance is apprehended at the commencement only; i.e. when it comes in contact with the taste-buds situated on the tongue.⁷⁵
- 2) Post-digestive changes - are asserted only when the final effects of digestion are produced.⁷⁵
- 3) The Potency is observed throughout the stay, of the substance in the body, beginning from its entrance to its exit. Niṣṭhā-pāka means absorption of a substance right from the lips into the superior gastric vein and whatever its remaining portion does not trans-pass the effect of Jātharāgni,⁷⁵ (e.g. alcoholic/Vyavāyī substances).

NATURE OF SPECIFICATION (Prabhāva) Where there exists similarity in taste, potency and post digestive-effect of a

substance and yet a difference in action is observed, such difference in action is called as Prabhāva.⁷⁶

ILLUSTRATION OF SPECIFIC ACTION -

For example, white flowered - lead-wort is pungent in taste and in post digestive-effect and hot in potency and stomachic-digestive in action. Red-physic-nut is similar in all these respects, and yet it acts as a purgative, which is inferred and asserted as its specific action/Prabhāva. Among the poisons of organic origin, poison of herbal-origin is said to counter-act the one of animate origin, Here too specific action is the deciding factor. Stimulation of peristaltic movement upward or downward is also dependent on specific action. The manifold virtues accruing from wearing of precious-stone and certain medicinal herbs on the body, are also asserted as their specific actions. Specific action is considered as inexplicable/acintya. (Cg. 34 26-70).

DISCUSSION - The word acintya meaning in-explicable has two shades of meaning. In the first sense the prefix "a" in acintya means ~~alpha~~ i.e. little. In this sense it is applicable ~~to~~ mode of action of the herbal, mineral etc. substances which are employed internally as therapeutic-agents. Second meaning of the prefix 'a' in a-cintya is "Nil". In this second sense it is applicable to substances which are employed externally as remedial measures for example

wearing of precious stones, herbs etc. on the body and chanting of mantras etc. The example of herbal substances is illustrated as follows:

	Citraka	Dantī(Jaipāl)
Taste	Pungent	Pungent
Potency	Hot	Hot
Vipāka	Pungent	Pungent
Prabhāva	<u>Stomachic-digestive</u>	<u>Purgative.</u>

Here Citraka does not contain any resin or oily substance, where as Dantī contains oily-substance (i.e. Sneha-preponderant in water-element and is endowed with property of acting downward i.e. as purgative.

Now as regards action of precious stones, no such explanation can be furthered because they do not undergo digestion, absorption, assimilation etc. Therefore their therapeutic action is regarded as mystic.

MODES OF ACTION OF SUBSTANCES - Some substances act in accordance with their tastes, other in accordance with their potencies, some others in accordance with their quality of vipāka and yet others in accordance with their specific action. ⁷⁸

ORDER OF STRENGTH - When taste and the rest are evenly balanced in their strength the following is the order of their relative influence. (1) Post digestive effect is stronger and more powerful than that of the taste, (2) The influence

of potency is more powerful than the preceeding two, while specific-action is the most powerful of all.⁷⁹

DISCUSSION:—

In the contents of this Chapter on the study of taste, potency etc. all the basic aspects pertaining to them are dealt with. Out of these the concept of taste bears more importance and hence once it is understood thoroughly the other concepts are also brought home.

The main cause for derivation of the six tastes from the five protoelements is the time effect/Kāla-pariṇāma i.e. cyclically occuring seasons. To go to the roots of this, one has to know the anatomy of the structure and physiology of the functioning of our solar system, particularly with reference to our planet, the earth, While whirling around the Sun in a peculiar eleptical orbit the earth maintains an angle of 23.5° by its North-South axis with the eleptical orbit and simultaneously keeps on rotating around itself from the West to the East. This results in occurance of day & night times. Whirling of the earth around the Sun results in the occurance of two main, three subsidiary and yet more three peculiar circumstances of the earth. Thus, the six relative positions of the earth in its course around the Sun are the six seasons. As result of these and owing to peculiarly cyclically and perpetually changing relative positions, attitude etc. between the Sun and the Earth temperature, wind, moisture etc., impart environmental and

ecological changes in the whole flora and fauna of the earth. This is interpretation of the six seasons or *Ritūs*. These seasonal changes bring about variations in natural manifestation of the six tastes in the flora and fauna on the earth. On broad basis the six tastes are classified in two groups viz. 1) *Acqueous/Saumya* and 2) *Firy/Āgnéya*. Other and further details pertaining to the tastes in relation to other factors are explained in Tables No.1 to 10 in this Chapter. Like the articles of food and drink the substances used as the therapeutic agents also possess peculiar taste, after-taste, potency, post-digestive effect, and specific action. Therefore Physician expert in this science can rightly prescribe the dietetic regimen for a healthy as well as ill person. *Vipāka* or the post-digestive effect is a result of a substance which has undergone complex of intricate biochemical changes in the body at the levels of the GI. tract, liver, etc. glands and at the cellular level in various body elements/*dhātūs*. *Virya*/potency is that inherent quality in a substance which is responsible for accomplishment of its function, it is also said to be the power by which a substance acts. Potency is said to be of two and eight kinds. No action can be accomplished in absence of potency. Nature and illustration of specific action has been sufficiently discussed. Thus, substances act in accordance with either, their tastes or potencies or the post-digestive effects or the specific-actions. This is applicable to all the substances whether they are used as articles of food and drink or as medicine

Out of the taste, postdigestive effect, potency and specific action ^{the last} is the most powerful when the taste and the rest are evenly balanced.

CONCLUSIONS:-

- 1) The concepts of taste, post-digestive-effect, potency and specific action of the substances itself is a **con**tribution of this science to the subject of Dietetics.
- 2) These concepts are radically different from those in ~~the~~ modern medicine because the very approach is universally broad based and therefore practically applicable to all the substances whether used as articles of food and drinks or as therapeutic agents.
- 3) All the properties in a substance are explicable and interpretable in terms of the concepts of the taste, post-digestive effect, potency and specification.
- 4) The concept of Vicitra-praty^{ya}rabdha is the last provision for explanation of action of such substances which show trends different than the usual frame of taste etc.
- 5) The basic concept of pāñca-bhāutik nature of all the substances is inherent in the concepts of the tastes, the post digestive-effect, the potency and the specific action.
- 6) Time-effect is the cardinal cause of changes, increase, decrease or pred~~o~~minance of taste/s in the flora and fauna.

- 7) That all the six tastes derive their origin from the five basic elements can be practically proved by procuring them on one same plot of soil with all other conditions common. Thus sweet-mango, sour tamarind, saline-salt producing plants, pungent,-chilli, bitter-gudūci and asrringent - priyaṅgū, anantā etc, can be practically grown on the same plot of soil with all other conditions common to all of them, which establishes that the six tastes derive their origin from the five basic elements. In this time-effect has its own role.
- 8) This theory of taste, potency, postdigestive-effect and specific action is of tremendous practical use as any disease-condition can be promptly treated even before it becomes manifest. Thus, e.g. bitters being fabrifuge in action, a decoction of Sandal, nardus, neem etc. can be administered in any fever in its stage of premonitory-symptoms. After ascertaining the causative humor, particular medicines alleviating the causative humor can be administered.
- 9) As regards potency, patient coming with presenting symptoms which can be grouped as hot or cold, medicines of cold and hot potency can be administered respectively.
- 10) Thus language describing pharmacological and therapeutic actions in Āyurvēda has five letters, whereas the same of modern medicine has hundreds of such letters. So long as purpose of communication is successful, it does not matter which language one uses.

CHAPTER IVDIET AND DIETETICS

THE THREE DIVISIONS OF THE STOMACH-CAPACITY :-

One about to eat a meal, ought to dispose the stomach-capacity in three parts. Thus one should use one third of this gastric capacity for solid food, one third for fluids and the remaining one third for full play of three humors. Eating in conformity to this rule, one is not liable to any one of the illeffects resulting from eating without measure.¹

MEASURE OF FOOD IN RESPECT OF QUALITY - It is not possible to obtain full benefit from diet by merely conforming to the rule of measure, since all the eight factors have each a share in the final result. Here, however, we are concerned with determining the results of the quantity of food in measure or out of measure. The whole of the dietetic mode as regards quantity resolves itself into food taken in measure and food taken out of measure.²

THE EFFECTS OF DIET-TAKEN IN MEASURE:-

This point is intended to be treated at length. Following are the signs of food eaten in measure - Freedom from distress in the stomach as the result of the quantity taken, absence of any cardiac-discomfort, the nondistension of the sides. Freedom from excessive heavyness, gratification of senses, subsidence of hunger and thirst, sense of ease in standing, sitting, lying down walking, breathing, repartee and conversation, easeful digestion and assimilation of food

in the evening and morning. The imparting of strength, complexion and plumpness³.

THE EVILS OF INADEQUATE DIET:- Absence of measure is laid down as coming under two heads (1) The deficient and (2) the excessive, of them. (1) the diet which is deficient in measure is observed to result in the impairment of strength, complexion and plumpness, in want of satisfaction, in mis-peristalsis and the impairment of the functions of life, virity and vitality, body, mind understanding and senses, in vitiation of the eight body elements in inducing inauspicious conditions and in the incidence of the eighty kinds of Vāta-disorders. The learned aver that 2) the diet which is excess in measure is provacative of the morbidity of all the three humors⁴.

He who eats solid foods to repletion and in addition drinks his fill of beverages, will have all the three humors, abiding in the stomach, provoked simultaneously, as they get compressed greatly by the excessive quantity of the food and drinks taken. Thus these irritated humors, lay hold of the undigested food-mass and getting localised in one part of the stomach obstruct or dispose off the stomach-contents violently through the upper or the lower channels of the alimentary tract, giving rise severally to multiple disorders. Such as colic, constipation etc.⁵ It is not the excessive intake of food alone that is responsible for setting up the ills of chyme-disorders. The

following factors too induce the chyme-disorders, viz. the untimely indulgence in foods and drinks that are heavy, dry, cold, dehydrated, disagreeable, or eating and drinking while the mind is afflicted with desire, anger, greed, infatuation, anxiety and fear.⁶

The food eaten by one who is given to anxiety, grief, fear, anger, pain, sedentary habits or to keep awake late at nights, though it be the prescribed diet and is eaten with strict regard to measure, will fail to be digested properly.⁷

THE EIGHT ASPECTS OF DIETETICS :-

The following are the eight factors of diet and dietetics:- 1) Natural qualities, 2) preparation, 3) Combination, 4) quantum, 5) habitat, 6) Stage of disease, 7) rules of use and 8) User.⁹

Among these 1) Natural qualities/Prakṛti - are the innate properties of substances. The presence of qualities such as heavyness etc., is natural property of substances used as diet or drug. Thus heavyness is the nature of blackgram/Uḍḍa and pork and lightness that of Green-gram/Mūga and Venison (flesh of a species of deer).¹⁰

2) Preparation/-Karaṇa - again is the process performed to modify the natural properties of substances. That which modifies radically the properties of substances is transformation. This modification is brought about by dilution, application of heat (i.e. Vaporization, distillation

and sublimations) classification, emulsification, storing, maturing, flavouring, impregnation, preservation and a material receptacle.¹¹

3)Combination/Samyoga - is the combining together of two or more substances. This combination exhibits special properties which none of the constituents ever possessed. For example - the combination of honey and ghee, honey or ghee each taken alone is wholesome to the body, but combined together (in equal quantity) the mixture becomes toxic. Similarly, the combination of fish and milk has a toxic effect.¹²

4)The Quantum/Rāśi - is the measure of the total mass and of each constituent in order to determine the effects of the right measure of the entire meal, as a whole is the total measurement. The measuring of each article of diet is detailed measurement.¹³

5) The Habitat/Dēśa - is a geographical region. It indicates variations in the qualities of substances, due to difference in soil, use and climate.^{13A}

6) The Time/Kāla - is used in two senses, time in the general sense and time in the sense of stage. Now "Stage" is used in relation to disease and "time" in general senses is used in relation to seasonal wholesomeness.^{13B}

7) The Procedure/Upayoga-Samsthā - in diet, consists of the dietetic-rules. They are determined by the strength of digestion.¹⁴

8) The user/Upayoktā - is he, who makes use of food.

("Habituation" depends on him/her.¹⁵

These eight factors give rise to good or ill-effects and are **helpful** mutually. The Physician should try to know them, and having known them (properly), he should make use of the wholesome only. Either out of negligence or ignorance he should not make use of any article of diet or other thing which is pleasant but unwholesome and fraught with unhappy consequences. These are the dietetic rules and procedures for those who are healthy as well as for certain types of patients, concerning the taking of food that is most wholesome.¹⁶

THE MOST WHOLESOME DIETETIC - REGULATIONS - One should eat food which is hot, unctuous and non-antagonistic in potency and in due/moderate measure, after full-digestion of the previous meal, in a congenial place, provided with all **assessories**, neither too hurriedly nor too leisurely without **talking** or laughing, with full concentration and having proper regard to **oneself**. The benefits accruing from each of these are as follows :¹⁷

- 1) One should eat hot - It is the food eaten hot that is relished and which on being consumed excites the gastric fire, such food is soon digested and it stimulates the peristaltic - movement and breaks up the **mucus** in the gastric-secretion. Therefore one should eat food that is hot.¹⁸

- 2) Eat Unctuous - the unctuous food, being eaten, gives relish and on being consumed, excites the inactive gastric-fire, is rapidly digested, stimulates the peristaltic movement, makes the body-plump, strengthens the sense-organs, increases the Vigour and brightens the complexion. Therefore one should eat unctuous food.¹⁹
- 3) Eat In Measure - The food eaten in measure does not disturb the balance of the three humors, but exclusively promotes life, is easily passed down to the rectum, does not disturb the jāṭharāgni and is easily assimilated, therefore one must eat in measure.²⁰
- 4) Eat After Digestion of the previous Meals - The food that is eaten while the previous meal is lying undigested in the G.I. tract, getting mixed with the semi-digested chyme of the previous meal immediately provokes all the humors. The food taken when the previous meal has been fully digested, the humors have returned to their places, the gastric-fire is kindled, hunger is born, the channels are clear - and open, the eructation from the mouth is healthy, the stomach is clear, the peristaltic movement is normal and when the urges of evacuation of flatus, urine and feces are well attended to - that food, not vitiating any of the body-elements serves the real purpose of promoting life. Therefore one should eat on an empty stomach after the digestion of the previous meal.²¹

- 5) Eat what is Not Antagonistic - in potency - so that one is not afflicted with disorders born of incompatible dietary. Therefore one should eat what is not antagonistic in potency.²²
- 6) Eat In A Congenial Place - provided with all the necessary appurtenances so that one does not get depressed in the mind by the depressing emotions produced in unpleasant environment. Similarly with the appurtenances. Therefore one should eat in a congenial place and circumstance.²³
- 7) Do not eat Hurriedly - By eating hurriedly the food is liable to go to the wrong way, or injure the health, or is not properly placed and there is not appreciation of either the food or bad qualities of the food taken. Therefore one should not eat hurriedly.²⁴
- 8) Do not Eat too leisurely - one, eating too leisurely is not satisfied even if he/she eats much. The food gets cold and is digested irregularly. Therefore one should not eat too leisurely.²⁵
- 9) Do not Talk or Laugh While Eating. One who talks and/or laughs and is pre-occupied while eating, is liable to suffer the same disorders as the one who eats too hastily. Therefore, one should not talk or laugh and should eat with due attention to oneself.²⁶

- 10) Eat - Rightly - considering your constitution - "This food will agree with me, and that this food will not agree with me. Such knowledge makes for the determination of what is wholesome for each individual. Therefore, one should eat rightly, considering one's individual constitution."²⁷

HOMOLOGATION/SĀTMYA - Habituation is that which agrees with one's system. Thus habituation has the same connotation as homologation. Homologation is of three kinds, viz. best, poor and medium. It is again of seven kinds agreeability to each or one of the six tastes and seventh by agreeability to all of them combined. Among these the agreeability to all the tastes is the best type of homologation. The poor-type is the agreeability only to a single taste, while the medium-type of agreeability is the mean between the best and the poorest. So, from the poorest and the medium agreeabilities one should develop or cultivate the homologation of the best-type. After acquiring such best-type of homologation, one should resort to what is wholesome, having considered well and eight special factors concerning diet and dietetics.^{28A}

AVOIDING EXCESSIVE USE - There are three substances whose excessive use is more strictly forbidden than that of other substances. They are - (1) Long-pepper (Pippali), (2) Alkali (Kṣāra) and 3) Common-salt (Lavaṇa).²⁹

(1) Long pepper - Pungent though in taste, is sweet in post-digestion, heavy, neither overmuch unctuous nor

overmuch hot, is deliquescent and esteemed as medicine. It is at once productive of beneficial and beneful effects. If administered in the proper time and measure, its action is at once beneficial. But, continued for over a long period, it results in morbid cummulative effect, as, due to its heavy and deliquescent qualities, it arouses Kapha. On account of its hot property, it arouses pitta, and is unable to allay vāta because of its meagreness of unctuous and hot qualities. Nevertheless, it makes a good vehicle. In view of these considerations long pepper should not be used in excess (over a long period).³⁰

2) The Alkali(Kṣāra) is possessed of hot, acute and light qualities. It firstly acts as a deliquescent and later as a dessicant. It is used as a digestive, caustic and disruptive agent. If used in excess (over long period) it results in harmful effects to hair, eyes, heart and man-hood. Those communities, whether rural or urban or itinerant, which make constant use of alkali develop blindness, impotency, baldness and gray-ness of hair, and constricting pain in the cardiac-region. Instances of such communities are - the people of Eastern countries and the Chinese. In view of these considerations one should not use alkali in excess (over long period).³¹

3) Common-Salt (Lavaṇa) - is possessed of hot and acute qualities, is not very heavy, is unctuous deliquescent,

acts as a laxative, gives a relish to Food-Stuffs, given in proper course and combination, it has immediate beneficial action, but if continued over a long period it results in morbid cumulative effect. It is prescribed as an appetizer, digestive, deliquescent and laxative. But, if used in excess (over long period) it causes depression, flabbiness and debility in the body.

Those communities which are given to over-use of salt, whether they are country-people, city-dwellers, or itinerants, become languid, flabby and anemic and are unable to bear hardships. They are the people of Bāhlikā, Sāūrastra, Sind and Sāuvira. They always habitually take salt in milk.

Wherever there are saltish regions of land, there herbs, creepers, trees and vegetation, either do not grow at all or are of poor quality, on account of the inhibiting effect of salt on their growth. Hence salt should not be used in excess (over long period). Even those people who have tolerance to excessive use of salt get premature balding, grayness and wrinkles. Even in case of such people, therefore it is advisable to effect a gradual withdrawal from the habit formed as laid down previously, from a habitat.³²

CHANGES IN DIETETIC-REGIMEN WITH SPECIAL REFERENCE TO SEASONS:

(1) In the early Winter the jātharāgni in strong persons hemmed in by the cold air all round, is greatly enhanced and capable of digesting heavy food intake, both as regards measure and quality of the articles. If such jātharāgni does not get sufficient amount of fuel in form of food and drinks, then it consumes the body-fluids and thus the Vāta possessed of cold quality, is provoked in the cold-season.

(2) In the late winter one ought to take unctuous, acid and salt juices of the flesh and fatty animals of the aquatic and wet-land groups. One should take the spit-roasted meat of the burrowing and the tearer group of animals, followed by a potion of Madirā and Sīdhu wines and honey. One also practises in winter use of milk, preparations of sugar-cane juice, animal-fat, oil, new-rice and warm water protects his-span from diminution. On the advent of the cold season one should give up eats and drinks. That are light pungent bitter, astringent cold and provokative of vāta and should avoid draughts, restricted diet and diluted demulcent drinks.

(3) On the advent of the Spring one should eat a meal prepared of Barley or wheat, meat of wāpiti, rabbit, Indian antelope, grey quail and grey partridge. One should drink wholesome Sīdhu or honey wine.

(4) In Summer one should take food and drinks that are sweet, cool, liquid. By recourse to a diet of cold demulcent

drink mixed with Sugar, the flesh of animals and birds of the jāṅgala group, ghee, milk and sāli-rice, one escapes the enervating effects of the Summer, little or no wine should be drunk or it should be drunk diluted liberally with water. One should further give up foods that are salt, sour, pungent and hot.

5) During rainy-season, in the body that has been impoverished by the effects of the Sun during his period of absorption the jātharāgni also becomes weak. On the advent of the rainy season the jātharāgni readily succumbs to the morbid effects of vāta and other humors. These in turn finding the strength of the jātharāgni weakened, get provoked aided by the effects of moist-hot exaltations from the earth, the participation of the rains and the natural tendency to acidity in water that occurs in the rainy season. Accordingly, the general rule that is laid down for the rainy-season is moderation. In view of this, one should, in particular, avoid watery demulcent drink, river-water, and one should as a rule take foods and drinks that are well seasoned and in combination with honey. One should even in the rainy season take unctuous articles with pronounced acid and salt tastes, for the sake of alleviating vāta. Taking care to preserve one's jātharāgni one should take old Barley, wheat and Sāli-rice together with the meat and well seasoned soups of

the jāṅgala group of animals. One should drink, mixed with honey, a small measure of decocted honey-wine or rain-water. Well-water or lake-water that has been boiled and cooled.

6) In the beginning of the Autumn one should take meat of grey-quail, grey-partridge, black-buck, wild-sheep, wāpiti and hare, sāḷirice, barley and wheat. When the rainclouds have disappeared, one should resort to a potion of ghee medicated with bitter articles. One should avoid in this season animal-fats, oils, flesh of aquatic and wet-land animals, alkalies & curds. Hamṣodaka is recommended for bathing, drinking or immersion.

Thus has been described seasonal homologation with reference to diet that which becomes homologatory by habitual use is said to be acquired homologation. It is desirable to acquire homologation regarding food and behaviour to things which are antagonistic to the characteristics of the country and the causative factors of the diseases prevalent there (Ca. Sū. VI).

RESULTS OF RESTRAINT OF HUNGER AND THIRST :-

Ematiation, weakness, discoloration, bodyache, anorexia and giddiness result from the suppression of the urge of hunger, unctuous, hot and light diet is recommended in this condition.

Parching of the throat and the mouth, deafness,

fatigue, depression, and cardiac pain result from the suppression of the urge of thirst. In this condition cooling and demulcent drink are recommended (Ca.Sū.VII-20,21).

REGIMEN OF DIET AFTER PURIFICATION - To those weakened by purificatory medication, roboration is to be done by wholesome food viz. by a diet including ghee, meat-juice, milk and palatable soups (Ca-Sū XVI-22). When the blood has been depleted, food that is neither very hot nor very cold but is light and stimulative of digestion is indicated. Since, during this time, the blood in the body is in a restless condition the jāṭharāgni must be very carefully protected.

DISCUSSION -

In this Chapter titled Diet and Dietetics all vital aspects of Diet and the Science of Dietetics are Re-presented after searching them from various diffused sources and Regrouping them systematically so as to complete the subject with all the incorporate topics. For understanding of a layman the stomach-capacity is illustrated in three arbitrarily disposed equal parts. By this quantitywise amounts of solid and fluid articles of diet are recommended to be equal. By leaving the third division of the stomach as such the right measure of the articles of food and drink is automatically observed. Thus the important aspect of rightful-measure of articles of food and drink is easily brought home.

As regards measure/mātrā dividing the same primarily as in measure and out of measure, merits of the former are explained. As this topic is already treated at length, discussion or comments there on would be redundant. As regards absence of measure it is two fold viz. 1)deficient and 2) excessive diet. The former one causes diseases of malnutrition and the latter one causes diseases of tridiscordance. Thus inadequate diet is causative of many diseases. The **comprehensive** view of Ātréya is reflected in **dēscribing** the eight-aspects of dietetics each one with its details. The Physician has been allerted to be diligent as regards these eight vital aspects.

The ten points explained under the heading the most wholesome dietetic-regulations bring about the propriety of the treasure of knowledge on the science of dietetics. In these points master Ātréya has answered all possible queries on the topic namely how?, Of what kind?, how much?, When?, What ?, where? how not?, what are the "dont's"? and why? Homologation or habituation with reference to the topic under discussion with its positive, comparative and superlative degrees is explained. In view of some pit-falls or dangerous curves on the highway of diet and dietetics - three red signals have been fixed by master Ātréya and they are regarding avoidance of excessive and hiabitual use of three articles viz. 1)Long-pepper, 2)Alkali and 3)Salt. Last topic is regarding the changes in dietetic-regimen

with special reference to seasons. In the original treatise these are described in the Sūtrasthāna Chapter No.6. Diet is a daily concern of each one and hence falls under the topic of daily-regimen i.e. Dinacaryā, but this too is subject to peculiar changes with reference to seasons. In view of the constantly changing environ, ecology, and atmospheric conditions dietetic-regimen needs to be adjusted and revised, for adjusting with factors which are not within our control. This is the reason why peculiar dietetic regimens are prescribed for each season.

CONCLUSIONS:

- 1) One about to eat a meal ought to dispose one's stomach-capacity arbitrarily in three divisions one for solid food-articles, second for fluid articles of diet and third to be left unfilled.
- 2) Measure/mātrā of diet is of utmost importance. Only the diet taken in measure bestows one with beneficial and beneficial results of the diet.
- 3) The twofold inadequate diet is the cause of many disorders such as chyme-disorders, G.I. Tract disorders etc.
- 4) Food does harm as poison if consumed in excess.
- 5) Diet and Dietetics has eight cardinal aspects which are applicable individually as well as universally. If

fulfilled they bestow full advantages of the foods and drinks, if not **any** and/or all kinds of disorders can befall on the defaulter.

- 6) For those, who are desirous of accruing further beneficial and beneful results of the diet and dietetics - ten regulations are recommended, by observance of which one accrues fullest measure of the beneficial and beneful results of the diet and dietetics.
- 7) Sātmya - i.e. homologation or habituation cannot be over-emphasised because without it nothing can be accomplished. One can cultivate such homologation and peculiar method of taking up and giving up by quarter portion is practically useful.
- 8) One ought to be **diligent** in avoiding excessive and habitual use of three articles viz. Long-pepper, Alkali and Salt. It is interesting to note that from historical evidence it is established that Chilli was unknown in Ātreya's time therefore long-pepper and black-pepper were in general use for rendering the dietetic - articles pungent. As regards the other two i.e. Alkali and Salt then were/are/and would be apt to be over-used because they give relish to dish. Hence the red-signal against their excessive and habitual use.
- 9) As regards changes in dietetic-regimen with those ^{our control} in the seasons, they are for adjusting with factors, out of/ which if one fails to attend and observe, is ought to be punished by the law of nature i.e. disease.

- 10) Thus all vital aspects and regulations regarding diet and dietetics are fully discussed in the Caraka-Samhitā.
- 11) The Āhāra-yogi dravyas now a days termed as the food supplements bears an important position in the topic of diet and dietetics.

CHAPTER V

WHOLESOME, UNWHOLESOME, INCOMPATIBLE ETC. FOOD AND DRINKS:

Three sub-supports/Traya-Upastamabhāh :- Food, Sleep and Contenance are the three sub-supports of the body. The body being sustained by right use of these three grows in strength, complexion and size and endures for the full pre-ordained span of life provided that, no indulgence in unwholesome things is practised.³

The use of wholesome diet is the only factor that promotes the healthy growth of man and the factor that makes for the disease is the indulgence in unwholesome diet.⁴

THE CHARACTERISTICS of wholesome and unwholesome diet are difficult to understand because we find that articles of diet that are described as wholesome, as also those that are described as unwholesome tend to produce apposite results by variation in regard to quantity, season, mode of preparation, habitat, constitution, the predominant humor and person. Answer to this given by Ātreya is that, class of foods which helps the harmonized body-elements to retain their state of equilibrium and discordant body-elements to restore equilibrium, should be known as the wholesome one.⁵ And the unwholesome one to be that which acts in the apposite manner. This definition of wholesome and unwholesome will be found to be infalliable. But such a vague definition is difficult to be understood by the generality of physicians.⁸

After raising of this difficulty by the disciple Agniveśa the Master Ātreya says as regards the variations in the rule concerning diet he would explain them with reference both ^{to} the general and to the particular.

CLASSIFICATION OF FOOD - The dietetic rules are as follows - Food is all of one kind eatability being the common feature. But, as regards its sources it is of two kinds. One is inanimate and the other animate. It is also twofold in respect of its action consequent on its being either wholesome or unwholesome in its effects. Food is fourfold in respect of its mode of taking viz. being used as potion, eatable, masticable and lickable. It is sixfold in respect of taste because there are six categories of taste¹⁷. Food is twentyfold in respect of properties viz. heavy, light, cold, hot, unctuous, dry, slow, acute, stable, fluid, soft, hard, clear, viscid, smooth, rough, subtle, gross dense and liquid. Again food is of countless variety by reason of the diversity of its ingredients, their combinations and methods of preparation. Nevertheless to enumerate in due order, such particular classes of food-articles as are most commonly used and tend by nature to be the most beneficial or most beneficial to the majority of human-beings.

NATURALLY WHOLESOME ARTICLES OF DIET - The most wholesome are - red salirice among grains that are furnished with awns (monocotyledons), green-gram among pulses(dicotyledons), rain-water collected directly, among waters, rock-salt among salts,¹⁹

Cork-Swallow-Wort among pot-herbs, venision (flesh of Indian Antelope) among animal-fleshes, the common quail among birds, the iguana among terricolous creatures, the Rohita-Fish among fishes, the til among vegetable-oils, the hog's fat among fats of wet-land-animals, the fat of Susu(Gangetic-dolphin)among fish-fats, the fat of white-swan among the aquatic-birds, the fat of the hen among gallinaceous birds, the fat of goat among the fats of herbivorous animals, ginger among bulbs, the grape among fruits and sugar among the products of sugar-cane. Thus those varieties of food which are by nature the most wholesome of their class have, in the main, been enumerated.¹⁹

Naturally Unwholesome Articles of Diet - The articles of diet which are naturally most unwholesome in general are - wild-barley among the awned grains, black-grm among pulses, riverwater in the rainy-season among waters, the Salinesoil-salt among salts, the rape-seed-plant among pot-herbs,beef among animal fleshes, the young dove among the birds, the frog among terricolous creatures, the cilieima-fish among the fishes, the ghee of sheep's milk among ghees, sheep's milk among milks, the safflower-oil among vegetable-oils, the fat of buffalo among the fats of wet-land-animals, the Gangetic-garial among the fates of fishes, the fate of water-foul among the fats of aquatic-birds, the fat of sparrow among fats of allinaceous birds, the fat of the elephant among the fats of herbivorous animals, the wild-jack-fruit among fruits, the Āluka among the bulbs, and treacle/molasses among all the products of sugarcane.²⁰

Thus enumeration of naturally the most wholesome and the most unwholesome articles of diet is complete.²¹

Effects of Food and Drink - The various kinds of wholesome nourishment taken by man viz. eatables, drinks, electuaries and masticables, on being well-digested by the agni of the particular body-element concerned, whose strength is kept active by the inner jātharāgni imbue the entire body when in the metabolic process of all the body-elements are constantly going on like the process of time, Wherein the circulation of body elements and the body-channels is unimpaired - with growth, strength, complexion, happiness and life, as well as replenish the body-elements. It is by being nourished with corresponding elements that the body elements are able to maintain the body in the normal condition. In this manner, this body is the result of nourishment ingested in the fourfold-manner i.e. eaten, drunk, licked up and masticated. Similarly the diseases that afflict this body are equally the result of food consumed in the same four-fold manner. Thus it is clear that it is the distinction between, the use of wholesome diet and that of unwholesome diet that is responsible for the distinction between health and disease.⁶

Naturally a question raises that from practical day to day observation that inspite of following strictly the above prescribed rules diseases are seen among the people. Here master Ātreya explains that, among those who observe a wholesome dietary no diseases arise which may be ascribed to such observance. But, at the same time by the use of wholesome dietary alone all fear of diseases is not obviated

since there are other disease inducing factors. These other three pathogenic factors serve to bring down disease even on a person who avails himself of nutrition in the right manner. Hence it is that even among ranks of wholesome eaters there are persons afflicted with disease.⁷

ABSENCE OF DISEASE INSPITE OF UNWHOLESOME DIETERY :- If among the unwholesome eaters the dietetic offences do not produce immediate ill-consequences, it is on account of certain other factors. For not all dietetic errors are equally generative of morbidity of equal intensities, nor yet again, are all constitutions equally capable of resisting disease. Thus for instance the same dietetic indiscretion when linked to aggravating factors of Clime, Season, combination, potency and dosage become a much more serious offence.⁸

THE SEAT OF DIGESTION - The food that is eaten, masticated, drunk and is licked up is digested in that part of the human-body which lies between the navel and the nipple-line. That food that reaching here is digested and its changed form is circulated to the entire body by means of the vessels.¹²

DEFINITIONS OF PATHYA AND APATHYA - (HITA & AHITA) - That is the Pathya/Hita which does not impair, the body-system and which is pleasing to the mind. That which impairs the body-system and is not-pleasing is Apathya/Ahita regimen.²³ However, this should not be regarded as an invariable rule.

THE LIST OF THE BEST AND THE WORST - Nutrition and Dietetics is a part of prophylactic-medicine and in itself a vast subject and not only a common man but even the average physician gets lost in selecting appropriate substances, agents and measures for maintaining health of the healthy and treating diseases of the ailing. Following classification of the actions of drugs and substances and other relevant things as the best and the worst²⁴, is simplified and therefore a guideline on this subject.

(A) Gastro intestinal tract - (The best for)

- 1) To quench thirst - Water from earthen vessel.
- 2) To strengthen teeth - chewing till, gargling with til-oil.
- 3) To stimulate secretion of digestive juices- Pippali with citraka-mūla, mustā, udīcyā, lodhra, guḍūci, bael fruit, pṛśni-parṇī, Āmlaka, Vétasa, ~~ativ~~ativīṣā, asafoetida, and eating according to one's capacities of the stomach and digestion.
- 4) To promote digestion - Barley - ash, Ativīṣā, Pippali mūla, Citraka-mūla, mustā, lodhra, udīcyā.
- 5) To promote peristalsis-Asafoetida, Amlavétasa, Ghee and Corn-Flour.
- 6) To cure misdigestion-Pippali-mūla.
- 7) To counteract indigestion due to excess of ghee - Butter-milk.
- 8) To allay vomiting - Udīcyā, water from earthen-pot
- 9) To induce emesis - Madanaphala (Emeticnut)
- 10) To allay diarrhoea - Udīcyā

- 11) In malabsorption - Meat of carnivorous animals, mustā, lodhra, anantā, guḍūci, bael-fruit, ativiṣā, pollens of lotus, Kuṭaja-barka, pṛśni-parṇī, balā, buttermilk, water.
 - 12) In colicky-pain-Citraka-mūla.
 - 13) In proctitis and perianal inflammation - Citraka-mūla.
 - 14) In piles/Aṛśa - Citraka-mūla, yavakṣāra, butter milk, meat of carnivorous animals, bhallātaka (marking-nut)
 - a) In dry piles - Citrakamūla, Soapnut
 - b) In bleeding piles - Kuṭaja-mūla.
 - 15) Harmless-purgative - Trivṛt.
 - 16) Treatment of vomiting - Lājā i.e. puffed-rice.
 - 17) In ascites - Camel's milk and urine.
 - 18) In diseases of mouth & throat - Nasal-medication/Nasīya and gargles.
 - 19) In anorexia - Ginger and lemon-juice in equalparts.
 - 20) In Gulma - Garlic
 - 21) Mild-purgative - Milk of Snuhī, milky exudate of hedge-plant.
 - 22) Bleeding from G.I. tract - Kāśmarī-fruit, pollens of lotus.
 - 23) Anthelmintic - Vidanga.
 - 24) To increase quantity of stools - Barley, rāja-māṣa.
 - 25) To render food palatable - Salt, tinduka-Fruit.
 - 26) Among qualities of diet - Satiḥ.
- B) DETRIMENTAL OR WORST TO THE G.I. TRACT.

- 27) Loss of inclination to food - Sight of slaughter house.
- 28) Increasing acidity - Kulattha/Horsegram.
- 29) Reducing digestive power - Irregular eating habits.
- 30) Causing indigestion - Heavy diet.
- 31) Causing weakness of intestines - Indigestion, excessive eating.
- 32) Reducing palatability of food - Ghee prepared from Sheep's milk.

C) GENERAL - Foremost of the Best for -

- 33) Sustenance of life - food.
- 34) Galactogouges - Goat's milk
- 35) Refreshing agents - Water.
- 36) Getting rid of exhaustion- bath, wine.
- 37) Vitalizers/Rasāyana - milk, ghee
- 38) Increasing weight - Meat
- 39) Nourishing/nutritious - mutton-soup/meat-soup.
- 40) Promoters of strength - Chicken, Balā, habitual use of food with different tastes.
- 41) For softening the body - Induction of sweating.
- 42) For firmness of body - Regular and moderate exercise.
- 43) Treatment of Śoṣa/Marasmus- Goat's milk, meat/meatjuice of carnivorous animals, alcoholic drinks.
- 44) Increasing the dryness of body - Uddālka.
- 45) Promoting health - Eating in time.
- 46) Promoting longevity - Continence/brahmacarya.
- 47) "DO'S" conducive to health - Self control.
- 48) Reducing weight - Restricting food intake, gavédhuka-anna.
- 49) Antidotes for poisons - Sirīṣa.
- 50) Among factors promoting life of creatures-Ahimsā/Harmlessness.

- 51) Things giving maximum happiness - Sarva-Sanyāsa/Total Renunciation
- 52) Among means for immortality - Āyurveda.
- 53) Tonic for mind - Knowledge.
- 54) Joy-givers - Conquest of senses/Indriyāvajaya
- 55) Inspirators - Understanding of TRUTH.
- 56) Path that leads to evolution of life - Brahmacharya.

(D) FACTORS MOST DETRIMENTAL TO LIFE -

- 57) Increasing body-weight - Inactivity
- 58) Increasing viscosity and moisture in tissues - Immature curds.
- 59) Causing sickness - suppression of natural urges.
- 60) Causing weakness & loss of weight . Excessive indulgence in sex, in food of one taste, grief.
- 61) Decreasing life-span - Fasting.
- 62) Among "DON'Ts" causing ill health - Wrong indulgence.
- 63) Shortening of life span - Adultery.
- 64) Harmful for life - undertaking enterprises beyond one's capacity.
- 65) Harmful to mind & life - Acquiring and putting in practice all bad habits.²⁴

ADVANTAGES OF POSOLOGY/KNOWLEDGE OF MĀTRĀ ETC. -

This or that factor by reason of variation in effects due to measure, time, mode of preparation, habitat of the drug, physical constitution and morbid humor, shows-itself either as wholesome or unwholesome condition. Hence it is described that the innate nature of substances, their dependence for

for their wholesome effect etc. ^{depend} on the measure and the rest. ²⁹
 In view of this all these factors require to be duly considered.

One ought to eat in measure and measure of food is determined by the strength of one's jātharāgni. That should be known as proper measure of food which is digested in due time without impairing one's health. ²⁸

In view of this, sālirice, śaṣṭika-rice, green gram, common-quail, rabbit and such other articles of food though light by nature need to be taken in measure. Similarly pastry, sugarcane juice, aquatic and wetland animals and other similar articles of food, though heavy by nature, are also to be taken in measure. The light articles contain predominance of qualities of air and fire. The heavy ones those of earth and water. Therefore qualities of food-articles are important. Similarly from the point of view of quantity it is laid down that heavy articles should be taken in one third or half measure of the full meal. ³⁰

ARTICLES OF DIET TO BE ESCHEWED :- Dried meat, dried vegetables, lotus-rhizomes and lotus-stalk being heavy are not to be taken habitually, nor should the flesh of an emaciated animal be used. The following articles of food & drink may be taken habitually they are - Śaṣṭika-rice, Sāli-rice, green-gram, rocksalt, embellicmyrobalan, rain water, milk, ghee and honey. In short that should form daily diet, which not only helps to maintain present well-being, but serves as a prophylactic against coming disease. ³⁵

Use of Curds - Curds should not be taken at night nor should they be taken without ghee and sugar, nor without green-gram-soup, nor without honey, nor hot nor without ambelic myrobalans. The curds lover who violates these rules would be affected with fever, hemothermia, acute spreading affections, dermatosis, anemia, giddiness and severe jaundice. Curds consumed as such and without discretion by its nature provokes Kapha and leads to diseases born of Kapha. Similarly as a consequence of indulgence in sedentary life, and sleep and intake of a heavy, unctous and excessive diet - all these also lead to Kapha-diseases (Ca-Sū-17-24).⁴¹

INCOMPATIBLE ARTICLES OF DIET - The articles of diet which are inimical to the body-elements tend to disagree with the system. This is incompatibility which is of several kinds. Some articles are mutually incompatible on account of their qualities, some by mode of preparation and some by the conditioning factors of place, time, dose etc. and yet some other by their very nature.⁴³

ILLUSTRATION OF INCOMPATIBLE ARTICLES OF DIET:-⁴⁴

With reference to those articles of diet, which are most commonly used, here are some observations restricting to a particular incompatibility in each case.

- (1) Fish should not be eaten in conjunction with milk, while both alike are sweet in taste, postdigestive effect and hyper-liqueficient. They are yet incompatible in the matter of potency, milk being cold and the fish being hot respectively in their potencies. Therefore they

tend to vitiate the blood and by reason of their hyper-liqueficient character they tend to cause obstruction of the channels. In Bhadrakāpya's opinion Cilicimafish was an⁴⁵ exception to this, but furthering a scientific reasoning at length, Ātreya refuted his assertion and emphatically said that no kind of fish should be eaten with milk. (2) The flesh of domesticated wet-land or aquatic-creatures should not be eaten in conjunction with honey, til, gur/jagary; milk, black-gram, garden radish, lotus-stalks or sprouted-grain. It is on account of mixed diet that one develops deafness, blindness, tremors, idiocy, indistinctness of speech, nasal-articulation or comes by one's death.⁴⁶ (3) Leaves of gelmeniris, Kurroa or the flesh of pigeon, fried in rape-seed-oil must not be eaten together with honey and milk. It is from such mixed diet that one falls a victim to one or the other diseases such as increased liquidity of the blood, dilatation of the vessels, epilepsy, Sankhaka, glands in neck, Rohiṇī or to death itself. (4) One must not drink milk having eaten garden-radish, garlic, moringa, large-basil holy-basil, or shrubby-basil for fear of developing dermatosis. (5) Jātuka-śāka and ripe lakuca must not be eaten with honey and milk, for such practice brings about death or loss of strength, complexion, radiance and of virility, or some other disease, or impotency.⁴⁷ (6) Ripelakuca should not be used with black-gram-soup or with gur and ghee as such combination is in compatible. (7) Similarly mango, Indian-hog-plum, pomelo,

lakuca, Bengal - Currant, plantain, lemon, small-jujube, ceylon-oak, showy dellenia, jambul, wood apple, tamarind, pārāvata, walnut, jack-fruit, coconut, pomgranate, embelic-myrobalan and such other substances and all sour/astringent things, either liquid or otherwise, are all incompatible with milk.⁴⁷ (8) Similarly Italian-millet, wild common millet, moth-gram, horse-gram and lablab are equally incompatible with milk. (9) The pot-herb, safflower, sugar-wine, mairéya and honey, if taken together, become incompatible and provoke vāta inordinately. (10) Milk-pudding is incompatible with a demulcent-beverage - and provokes Kapha inordinately.⁴⁷ (11) The flesh of parakeet-bird, if fried in rape-seed-oil becomes incompatible and provokes pitta inordinately. (12) Indian-spinach prepared with til-paste causes diarrhoea. (13) Crane-flesh is incompatible with Vārūṇī-Wine or Kulmāśa-pulse. If it is cooked in large and eaten it causes instant death. (14) Pheasant's flesh roasted on a spit made of the castor-plant wood, or cooked over a fire of castor-plant-twigs or prepared in castor-oil will cause immediate death.⁴⁷ (15) If the flesh of the parakeet-bird which is strewn with ashes and dust mixed with honey, is eaten, it causes immediate death. (16) Long-pepper prepared in fish oil causes immediate death and so does blacknightshade in conjunction with honey. (17) The ingesting of honey which is heated or of any honey by one who is afflicted with heat, results in death. (18) Honey and ghee in equal quantity, honey and rain-water in

equal quantity, honey and the seeds of the East-Indian-Lotus, honey followed by a drink of hot water, the marking-nut and hot-water, kamala cooked in butter-milk, stale black-night-shade and the flesh of bearded vulture (Bhāsa) roasted on a spit - all these are instances of dietetic incompatibility.⁴⁷

NATURE OF UNWHOLESOME DIET WITH REFERENCE TO INCOMPATIBILITY:-

Whatever articles of food having dislodged the morbid humors, do not eliminate them from the body are to be regarded as unwholesome.⁴⁸ That substance is unwholesome which is incompatible from the point of view of - country, season, gastricfire, measure, homologation, the body-humors, preparation, potency, bowel-tendency,⁴⁹ state of patient, rules of eating, things to be avoided or observed, cookery, combination, palatability, richness of quality and the rules of eating, things to be avoided or observed, cookery, combination, platability, richness of quality and the rules of eating. (19) The use of dry and acute drugs in an arid-country and the use of unctuous and cold things in a wet-country are examples of incompatibility of diet with reference to clime (20) The use of cold, dry and similar things in winter and the use of pungent, hot and similar things in summer are examples of incompatibility of diet with reference to season. (21) Food not taken in accordance with the given type of any of the four types the gastric-fire constitute the incompatibility of diet with reference to the gastric-fire/jātharāgni.⁵³

DISCUSSION - The combination of ghee and honey in equal quantities is an example of the incompatibility of diet with reference to measure. The taking of cold and sweet things by a person to whom only pungent and hot substances are homologous is an example of incompatibility of diet, with reference to homologation. The use of articles of diet, drugs and procedures which are similar in quality to that of the susceptible-body-humors, constitutes humoral incompatibility. The incompatibility of preparation is that, where food is converted into poison during the course of preparation, as for example in case of peacock's flesh roasted on a spit made of sticks of the castor-plant. The use of substances of cold potency in combination with substances of hot potency is known as incompatibility of potency, where a hard-bowelled person is administered a drug small in dose, weak in potency and poor in laxative-quality or vice-versa.⁵⁸

That is incompatibility with reference to the state of the patient, where a vāta-provoking meal is given to one who is exhausted by fatigue, Sexual-act or physical-strain.⁵⁹ Similarly if a Kapha-provoking-meal is given to one subject to the lethargy of sleep or indolence, That is incompatibility of rules of eating⁶⁰ when a person takes his meals without relieving himself of the urges for voiding feces, or urine or eats without the feeling of hunger or does not eat inspite of severe hunger, that is incompatibility

of the rules of prohibition⁶¹ and injunction where a person takes hot substances after a meal of the flesh of boar and similar animals, or eats cooling things after taking ghee and similar articles. That is culinary-incompatibility where food is prepared with bad and rotten fuel or is under cooked or overcooked, or burnt.⁶³ That is incompatibility of combination where sour things are taken with milk.

Incompatibility of palatability consists in using an article of food that is not pleasant to taste.⁶⁴ Incompatibility with reference to richness of quality where the juice is taken of unripe or putrified substances, that is incompatibility with reference to rules of eating where food is not taken in solitary place. Food taken in any of the above ways constitutes dietetic incompatibility.⁶⁵

Diseases due to Dietetic - Incompatibility :- Impotency, blindness, acute spreading affections, abdominal affections, eruptions, insanity, fistula, fainting, intoxication, tympanitis, trismus, anemia, chyme-toxemia, leprosy, dermatosis, assimilation-disorders, edema, acid dyspepsia, fever, rhynitis, fatal-⁶⁷ diseases and death occur as result of dietetic-incompatibility.

PRINCIPLE OF THEIR TREATMENT - The following are the counter-measures for these and other diseases caused by an incompatible dietary - Emesis, purgation, the administration of sedatives - that counteract the diseases mentioned as also the prophylactic measures due to dietetic incompatibility.⁶⁹

WHY SOMETIMES INCOMPATIBLE-DIET DOES NOT HARM :

Dietetic incompatibility is neutralized under the following circumstances. If the incompatibility is homologous to the person concerned, if it is not severe, if person concerned has strong digestive-power, if such person is a young or if he has an abundance of unctuous element in his body and he is strong from exercise.⁷⁰

POISONING THROUGH FOOD - There is danger to V.I.P's being poisoned through agency of food and other articles of daily use.⁸³ Therefore the attendants should be carefully watched. Identity of person who poisons - the man that is extremely suspicious, either very garrulous or very reticent, devoid of lustre in the countenance and has undergone change in his entire nature should be recognised as a potential poisoner. Seeing such a person, the food etc. given by him should not be taken straight-way but it should be tested by throwing a part of it in the fire.⁸⁵ The fire burns abnormally undergoing various changes when food containing poison is cast into it. The flames become variagated in colour like the feathers of peacock and the smoke is acrid, intolerable, dry and smells like a corpse. Fire burns with a cracking noise and the tongue/corona of the flame curls a spiral or the flames get extinguished.⁸⁶ The food in the dish becomes discoloured and the flyes setting on it die. When eaten by the crows, it makes their voices weak. When given to cakoṛa birds, their eyes suffer discolouration.⁸⁶

SIGNS AND SYMPTOMS OF SUCH POISONING :- The potion/drink containing poison becomes streaked with blue lines or becomes discoloured. It fails to reflect one's image or reflects it in a distorted form. When salt is thrown into it there is effervescence. The smell of poisoned eats and drinks causes headache and if the heart gets affected, it causes faintness. Touched by hands poison causes swelling, loss of sensation, burning and pricking at the site and onycholysis. When put into the mouth poisonous food causes tingling of the lips, and the tongue becomes swollen, numb and discoloured. The teeth are set on edge and there occur rigidity of the jaw, burning in the mouth, ptyalism and throat-disorders.⁸⁷

When the poison enters the gastric region it produces discolouration, sweating, asthenia, nausea impairment of the vision and heart and a condition where the body is covered with hundreds of bead-like eruptions.⁸⁸

When the poison reaches the lower part of the digestive tract, it produces fainting, intoxication, delusion, burning, asthenia, torpor and emaciation and getting localized in the stomach causes anemia.⁸⁹

If the poison is infused in the tooth-twig the brush-like top-part falls off and due to such poisoning there is swelling of gums, bucal mucosa & muscles. If the poison is mixed in the toilet-oil it causes falling off of the hair and pain and tumors in the scalp. The poisoned collyrium causes burning

marsilia, malta-juice and Indian-penny wort and carilla-fruit are wholesome as vegetables. From acids embelic-myrobahan and sour-pomgranate are good, and soups of green-grams and common pea, the meat-juices of antelope, pea-cock, porcupine, common-quail, partridge and spotted deer, soups and meat juices prepared with drugs curative of poison and the food that is non-irritant are remedies in case of poison. As regards certain "Dont's" for the cases of poisoning - the person though cured of poison should avoid antagonistic-diet, overfeeding, anger, fear, exertion and sexual intercourse and particularly day sleep.⁹⁴

CONCLUSIONS OF THE TOPIC - The wiseman who seeks happiness both here and hereafter, should exercise the highest care in selecting what is wholesome in matter of food as also in conduct and behaviour. The wiseman by constantly avoiding all avoidable causes of diseases in matter of diet, escapes blame at the hands of good-people. Having examined well the eight-rules concerning diet, one should secure one's own health, in addition whatever else is indicated here a means in the pursuit of wholesome things, one should have recourse to all such things!

DISCUSSION :-

This Fifth chapter is so constructed and designed as to cover many dispersed topics from diffused sources. All these topics have been re-grouped and re-arranged systematically so that sequential order of their presentation easily brings home the whole contents.

in the eyes, tears and excessive excretion from the eyes, edema and redness. The eating of poisoned food and tactual contact with poisoned articles cause the vitiation, at the outset, of the stomach and then of the skin. The bath, innunction, rubbing, clothes, ornaments, toilet-creams and similar other articles contaminated by poison, cause pruritus, pain, pimples horripilation, tingling sensation and edema. Contact with poisoned-earth causes burning and pricking sensation, exhaustion and indigestion. Similar signs and symptoms are observed after contact with poison-contaminated sandals, horse-back, elephant back, armour, flags, beds, and seats. The contaminated garland is odourless, it withers and causes headache and horripilation. The poisoned smoke blocks the natural orifices and injures the nose and the eyes.⁹¹ The poisoned water of wells, lakes etc. stinks, gets dirty, discoloured and when drunk, causes edema, wheals and pimples and even death.⁹²

DIRECTIVES FOR TREATMENT OF POISONING - The Physician should first of all administer emesis in cases of poison which has reached the stomach and applications and affusions in cases of external contamination through the skin. He should treat the patient having ascertained the strength of the humoral-morbidity and the vitality of the patient.⁹³

DIET IN TOXICOOSIS - Sali-rice, Sastika-rice, common millet and Indian millet are recommended as diet and rock-salt for salting purposes. Prickly amaranth, cork-swallow-wort, brinjal,

Out of the three sub-supports of the body only one i.e. food has been treated being pertinent to the subject under review. Use of wholesome diet is the only factor that promotes the healthy growth of man and the factor that makes for the disease is the indulgence in unwholesome diet. Master Ātréya has pointed out with precision that class of foods which help the harmonized body-elements to retain their state of equilibrium and discordant body-elements to restore equilibrium should be known as the wholesome. That which acts in the opposite manner is the unwholesome.

As regards classification of food it has been demonstrated in many ways with reference to various indices. At last for practical purpose the most beneficial or beneful dietary articles by nature are enumerated from among various classes. On the same basis most unwholesome articles also have been pointed out. Inasmuch as four kinds of eatables are ultimately modifications of the five protoelements - they nourish the body-elements correspondingly. If inadequate or poor quality dietary is practised the result is depletion of the corresponding body-elements and also diseases born of malnutrition and even psychic disorders like insanity and epilepsy. Thus the man and diseases are the effects of the diet. However, there are other three major etilological factors of the diseases.

Answering to an intelligent question put forth by Agnivésa master Ātréya says sometimes in some persons absence of disease is noted inspite of observance of unwholesome dietary and he has pointed out that differences in constitution, clime, season, combination, potency and dosage are responsible as aggravating factors in such cases.

Hita and ahita have been defined on broad basis and it is pointed out that there can be exceptions to these definitions.

Very important and practically useful list of the best or foremost and the worst, is analysed by the author on the basis of ease of understanding and retention in the memory.

Prime importance of measure/mātrā and other factors is described in detail, this is followed by the important topic of incompatibility, illustration of incompatible articles of diet, is treated at length with 18 examples - all these throw light on the originality inherent in them. The topic of nature of unwholesome diet with reference to incompatibility is explained with three more illustrations. As this topic is of prime importance its discussion is done on the spot, the topic of poisoning through food, drinks and other articles of daily use is also treated at length remarks on which follow the topic itself.

CONCLUSIONS :

- 1) The use of wholesome dietary is the only factor that promotes the healthy growth of man and if one fails in observance of this essential aspect i.e. indulges in unwholesome dietary exposes oneself for intrusion and operation of other three etiological factors which prepare infra-structure for invasion by diseases.
- 2) The characteristics of the wholesome and unwholesome being difficult to define precisely, owing to contribution of multiple factors, have been arbitrarily laid down with enumeration of naturally the most wholesome and naturally the most unwholesome articles of dietary.
- 3) The anatomical as well as the psychological ingredients of all the creatures including human being are the modifications metamorphosed from the fourfold and five-proto-elemental-constituents consumed by the creature/man as dietary articles.
- 4) One can be a subject to invasion of diseases inspite of practising wholesome dietary and vice versa, as there are also other contributory factors.
- 5) The main seat of digestion is situated in human body between the navel and the nippleline.
- 6) Pathya and apathya are generally defined and it is pointed out that there can be exceptions to them - owing to many other contributory factors.

- 7) Out of the list of over 15 items selected as the best/foremost and the worst, those pertaining to the dietary are selected and systematically grouped under four headings.
- 8) Full and correct knowledge of posology is emphasised with reference to dietary as well as medicinal articles.
- 9) Articles in dietary which are to be eschewed are particularly pointed out to alarm the physician with special reference to the mode & contraindications for the use of curds, which keeps away curds as an article of dietary in daily use.
- 10) Incomatibility with reference to the diet and dietetics is treated at length with exhaustive illustration of 21 points.
- 11) Diseases as a result of incomaptibility in dietary are enumerated with directives for their treatment and also with conditions as exceptions to the same.
- 12) Poisoning, though a different topic, its special aspects concerning dietary are treated here to complete the topic in its informative aspect with directives for the treatment of cases of poisoning of or through the G.I. tract.

CHAPTER VI

SYSTEMATIC DIET SUPPORTS THE LIFE

The experts hold that the articles of food and drink which are of a pleasing colour, smell, touch and taste taken systematically constitute and promote the life of beings. This view is the result of practical observation.

Wholesome food and drink is the fuel for maintenance of gastric fire. It invigorates the mind. If used as directed, it promotes the proper distribution of body elements, vitality, complexion and the acuity of the sense-organs. The contrary conduct would lead to unwholesome results.

PRAISE OF FOOD - Food is the life of all the beings and all the world seeks food. Complexion, elasticity, good-voice, long-life, understanding, happiness, satisfaction, growth and intelligence are all established in food. Whatever is beneficial for worldly happiness, whatever pertains to the Védic-sacrifices leading to heaven and whatever action leads to spiritual-salvation is said to be established in food.⁵

Therefore description, in full of the Science of Diet and Dietetics for the sake of the knowledge of the wholesome and unwholesome among food-articles is given as follows:²

By its very nature water moistens, salt-liquefies, alkali-digests, honey synthesizes, ghee causes unctuousness, milk gives life, flesh causes roborance, meat-juice nourishes wine

causes emaciation, grape wine stimulates digestion, treacle/molasses causes accumulation of morbid-humors, curds cause edema, green Pinyāka causes depression, the soup of blackgram increases fecal-matter, the alkalies are injurious to vision and semen. All substances of acid-taste except pomgranate and embelic-myrobalan are mostly pitta-promoters. All substances of sweet-taste except honey, old śāli-rice, ṣaṣṭika-rice barley and wheat are generally Kapha promoters. All substances of bitter taste except the sprouts of country-Willow, guduci and the wild-snake-gourd are mostly vāta promoters and anaphrodisiacs. All substances with pungent taste except long-pepper and ginger are Vāta-Stimulants and anaphrodisiacs.²

CLASSIFICATION OF THE ARTICLES OF FOOD AND DRINKS :-

In the Caraka-Samhitā (Sūtrasthān 27-6-7) Master Ātréya has described taste, potency, post-digestive qualities and specific properties of the articles of food and drink dividing them under twelve classes as follows:¹⁵

(1) Class of corns, 2) Pulses, 3) Meats, 4)Vegetables, (5) Fruits, 6) Greens, 7) Wines, 8) Water, 9) Milk and its products, 10) Sugarcane and its products, 11)Cooked food and 12) Adjuvants of food.

1) Class of corns-/monocotyledons - about 15 varieties of Śāli i.e. rice are described by names. In general all these are cooling, sweet in taste and post-digestion, slightly

stimulant of Vāta and form condensed and scanty-stools. They are unctuous, roborant, seminiferous and diuretic of these varieties of nine Raktaśāli is the best and Paṭala is the worst. Others are little lower in good and bad qualities than the Raktaśāli. Other corns in this class are as follows - Qualities of Kodrū and Śyāmāka i.e. Sanwa millet and common-millet are astringent and sweet in taste, light, vāta-stimulant, diminish kapha-pitta, are cooling, astringent and dessicant in action. Other varieties of Śyāmāka (which are approximately 15) resemble śyāmāka in their qualities. As regards qualities of Yawa/^Barley and Bamboo-barley, out of these the barley is dry, cooling, not heavy, sweet in taste exceedingly increasive of Vāta and feces stabilizer, is astringent in action, promotive of strength and curative of the discordance of Kapha. The Bamboo-seeds are considered to be dry, astringent in after-taste, sweet, curative of Kapha and pitta, they remove fat, worms and effects of poison and are strengthening.¹⁸⁻³⁰

QUALITIES OF WHEAT - What is strengthening, curative of Vāta, sweet, cooling, vitalizing, roborant, aphrodisiac, unctuous, stabilizing and heavy. Nandi-mukhī and Madhūli corn are sweet, unctuous and cooling.³²

2) CLASS OF PULSES - In this class about 13 varieties of pulses and til are described. The green-gram is considered

as the best of the pulses. It is astringent, sweet in taste, dry, cooling, pungent on digestion, light, limpid and curative of Kapha and pitta.³³ Black-gram is an excellent aphrodisiac, curative of Vāta, unctuous, hot, sweet, heavy, strengthening, it increases fecal matter and quickly imparts virility.³⁴

The Black-eye-pea/Rāja-māṣa is laxative, relish giving, corrective of Kapha, Semen and acid-dyspepsia. It is sweet in taste like black-gram, vāta-stimulant, dry, astringent in action, limpid and heavy.³⁵ The Moth-gram/Makuṣṭha is sweet both in taste and on post-digestion, astringent in action, dry and cooling. It is recommended in bleeding-disorders, fevers and in similar conditions. The Horse-gram/Kulattha - is hot, astringent in taste and on post-digestion and corrective of Kapha, semen and Vāta, beneficial in cough, hiccup, dyspepsia and piles.³⁶ The general qualities of chick-pea/caṇaka, Lentils/Masūra, Vetching/Khandikā and common-pea/Hareṇū are light, cooling, sweet, astringent in taste and strongly dehydrating. Out of these Lentils and Chickling-retch are astringent in action and great stimulant of Vāta respectively. These are recommended in pitta and Kapha conditions and are esteemed as soups and ointments i.e. for external smearing.³⁹ Til is unctuous, hot, sweet, bitter and astringent, it is skin-tonic and hair tonic, strength-giving and curative of vāta and causative of Kapha and pitta. The qualities of the legumes in general are sweet. cooling. heavy destructive of strength and

and dehydration. Legumes should be taken only by the strong-persons and in conjunction with unctuous/articles. The Śimbi/pod variety of legume is dry, astringent in taste and provokes vāta - in the abdomen and is non-aphrodisiac, not good for the eye and causes slow and irregular digestion.⁴⁴ The qualities of the remaining varieties like Pegeon-pea etc., the Pegeon-pea/adhaki is curative of Kapha and Pitta and stimulative of vata. Babetie seeds and seeds of Wild-senna/Avalguja and Edagaja are curative of Kapha and vāta and pitta. The sword-bean/Kākañdomā, linseed and cow-hedge/Ātmaguptā - must be considered similar in effect to Black-gram.⁴⁴

Corns and pulses that are one year-old are recommended. The old-grain is generally dry and new ones generally heavy. The grain which grows quicker is considered lighter than others. The decorticated and slightly roasted pulse is digested easily.⁴⁵

3) THE CLASS OF VEGETABLES :- Pāthā, negro-coffee, long-zidoary, teak, white-goose-foot, mussilea, and Suniṣannaka are to be regarded as astringent and curative^{of} imbalance of all the three humors.⁴⁷ White-goose-foot/Vastuka is however laxative. The Black-gram-shade/Kakamaci is all⁴⁸viative of tri-discordance, aphrodisiac, rejuvenating, neither very hot nor cooling in potency, laxative and curative of skin-lesions.⁴⁸ The qualifies of Asthma-weed - it is curative of tri-discordance, light

astringent and especially recommended for patients
 suffering from assimilation - disorders and piles. The
 jujube-plant/Kālaśāka is said to be pungent, digestive,
 stimulant, curative of effects of poison - and of edema.
 The chickling-vetch/Kalyā⁵¹ is said be light, hot, promotive
 of vāta and dry. The yellow-wood-sorrel/Cāngeri is digestive-
 stimulant, hot in potency and astringent. It is recommended
 in Kapha and Vāta-disorders. It is also beneficial in
 assimilation disorders and piles.⁵² The Indian-Spinach is
 sweet in taste and on post-digestion, laxative, productive
 of Kapha, aphrodisiac, unctuous, cooling and curative of
 intoxication. The prickly-amaranth/Tandulīyaka is dry,
 multiplies the effect of intoxication and poison, and is
 beneficial in bleeding-disorders. It is sweet in taste
 and on post-digestion and is cooling.⁵⁴ The Indian-penny-wort,
 country-willow, Pāthā, Vanatiktaka, sponge-gourd, babchi-
 seeds, wild-snake-gourd and Kurroa, flower of Vasaka,
 black-night-shade, Kebuka, hog's weed, wild-pot-herb,
 chickling-Vetch, elephant's foot, brinjal and sambo-carilla,
 Karkaśa, neem leaves and trailing-rungia these are regulators
 of Kapha and pitta, bitter in taste, cooling and pungent
 on digestion. As regarding the qualities of pot-herb etc./Fañji,
 cilli etc. bind weed, white goose-foot, white dead nettle
 shrub all tubers of Āluka/variety with their leaves, Kuṭīñjara,
 bengal-hemp plant, flowers of silk-cotton, white mountain
 ebony, cox-comb, malta-jute, putranjivā, Japan medlar, Spinach,
 amaranth, wild pot herb, Malikā, mustard, safflower, young-śīśira

mandragora, fetid-cassia, lotus stalks, shrubby basil, common Indian parselane, barley leaves, white-gourd, babehi-seeds Yātuka, Śālkallyāṇī, maiden hair, trilobed virgin's bower, These are heavy, dry, delayed in digestion, sweet, cooling in potency and loosen the feces. After being boiled and drained of the juice, and mixed with plenty of unctuous substances, They are good for eating. The flowers of Bengal hemp, variagated mountain-ebony, white mountain ebony and silk-cotton are astringent and specially recommended in bleeding disorders.⁶⁴

The tender leaves of the banyan, gular-fig, holy-fig, yellow barked fig and lotus etc. are astringent in taste, styptic, cooling and specially useful in diarrhoea of the pitta type. The gundūcī cures vāta while gandīra and white flowered lead-wort cure kapha, elephant-pepper, bilvaparnī and bael-leaves cure vāta.⁶⁷ Turpeth, climbing-asparagus, heart-leaved-sida, cork-swallow-wort and leaves of scutchgrass and silk-cotton-tree are said to be curative of vāta and pitta. The glory lily and red flowered castor oil plant, are light, laxative and bitter, acid and stimulate the downward movement of excretions. The safflower-vegetable is dry, acid-hot, curative of Kapha and promotive pitta. Common cucumber and phut-Cucumber are sweet, heavy, delayed in intestines and cooling.⁷¹ The common-cucumber is palatable, dry and powerful diuretic. The phut-cucumber if

fully ripe, allays burning, thirst, exhaustion and pain.⁷²

The bottle-gourd is laxative, dry, cooling, and heavy. The sweet-melon and phūṭ-cucumber are similar to the bottle-gourd except that they are wholesome in loose-motions.⁷³ The ripe white-gourd is slightly alkaline, acid, sweet, light, eliminative of urine and feces and curative of all kinds of disorders. The Kélūṭa, cadamba and Nadīmāshaka and common mountain ebony are limpid, heavy, cooling and are said to be powerful humidifies/Abhiṣyañḍī,⁷⁵ The blue-water-lily is astringent and curative of bleeding-disorders. Similarly, the sprouts of palmyra-palm are curative of pulmonary besions. Dates and kernels of palmyra-palm are curative of bleeding disorders and wasting. The Taruṭa, lotus-filaments, lotus bulbs and fruits, rush-nut, Indian-water-chest-nut and small tuber of lily are heavy, delayed in intestines and cooling.⁷⁸ The rhizomes of night-flowering lotus and blue water-lily together with the flowers and fruits, are said to be cooling, sweet, astringent and provokative of Kapha and Vāta. The seeds of oris-root/puṣkara-bīja-are slightly astringent, delayed in the intestines, curative of bleeding disorders,^{and} and are sweet in taste and post digestion.⁸⁰ Sālēp /muñjātaka is strengthening, cooling, heavy, unctuous, nourishing roborant, curative of Vāta and pitta, sweet and highly aphrodisiac.⁸¹ The bulb of White-Yām/Vidārīkanda is vitalizing, roborant, aphrodisiac, voice-tonic, it is recommended in rejuvenation and is strengthening,

diuretic, sweet and cooling. The bulb of Betel-yam/Amlikā-Kanda is beneficial in assimilation disorders and piles and is light, not very hot, curative of cough and Vāta, astringent and is recommended in chronic alcoholism.⁸³ The curry of rape-leaves causes tri-discordance and is suppressive of urine and feces. (Similar are the properties of sorrel which is in addition dry and acid). Similar too are the properties of common-yam/pindāṅluka but being a yam it is palatable. The Sarpa-mushroom is forbidden. The other varieties of edible mushrooms are cooling and cause rhynitis, are sweet and heavy.⁸⁴

THE AVOIDABLE among vegetables are - those spoilt by maggots, wind, sun or dried and decayed or grown out of season or cooked without unctuous substance or with the boiled-water not drained off, should be avoided.⁸⁶

4) CLASS OF FRUITS - The Grape quickly cures⁸⁵ thirst, burning, fever, dyspnoea, hemothermia, pectoral-lesions, wasting, disorders of vāta and pitta, mis-peristalsis, cacophonia,⁸⁷ chronic-alcoholism, bitter taste in the mouth and cough. It is roborant, aphrodisiac, sweet, unctuous and cooling. The Date is sweet, roborant, aphrodisiac, heavy and cooling. It is beneficial in wasting, trauma, burning and disorders of Vāta and pitta. Commonfig is nourishing, roborant, heavy, delayed in digestion and cooling.⁸⁹ Sweet-Fālsāh and mohwash are recommended in disorders of Vāta and pitta. Indian-hogplum

is sweet, roborant, strengthening, nourishing, heavy, slightly unctuous, increases Kapha, is cooling, aphrodisiac and delayed in digestion. Ripe fruits of palmyra and coconut are roborant, unctuous, cooling, strengthening and sweet. Showy Dillenia fruit is sweet, acid, astringent in taste delayed in digestion, heavy and cooling it increases pitta and Kapha and is astringent and a mouth-cleanser. The Sour-Fālsāh, grape, small-jujube, the peach, wild-jujube and small-jack are provokative of pitta and Kapha.⁹⁰ Fully ripe Peach is not very hot, it is very heavy, sweetish, palatable, roborant, quickly digested and not very unwholesome. Of the two varieties of pārāvta fruit, one is sweet and cooling and the other is sour and hot. It must be known to be heavy and curative of anorexia and of excessive of digestive fire. The fruit of white-teak is slightly different in quality from showy dellenia. Similarly sour malberry differs in quality slightly from those of Fālsāh. The pear fruit is astringent and sweet in taste, increases vāta is heavy and cooling. The raw wood-apple is harmful to the voice counteracts poison, is astringent and increases vāta. The ripe fruit being sweet, sour, astringent and fragrant, is relish giving, curative of discordance, acts as antidote to poison and is astringent and heavy.⁹⁸ The ripe bael fruit is difficult of digestion, causative of humoral morbidity foul flatus. The immature bael fruit is unctuous, hot, acute, digestive stimulant and curative of Kapha and Vāta.¹⁰⁰ The baḍy-mongo causes

bleeding disorders and unripe-mango increases pitta, while the fully ripe-mango subdues vāta and increases flesh, semen and strength¹⁰¹. The Jambul-fruit is generally astringent and sweet in taste, heavy, delayed in digestion and cooling. It is curative of Kapha and pitta, astringent and greatly increases Vāta¹⁰². The small-jujube is sweet, unctuous, laxative and curative of vāta and pitta. The dried small-jujube is curative of Kapha and vāta and is not contraindicated in pitta. The Apple-fruit is astringent, sweet in taste, cooling and astringent in action. The gingo-fruit, caper, scarlet-fruited gourd, todan and fruits of common Indian-linden are sweet, slightly astringent in taste, cooling and curative of pitta and Kapha¹⁰⁴. The fully ripe Indian-jackfruit, banana, fruits of Indian-ape-flower-tree are sweet, slightly astringent unctuous, cooling and heavy¹⁰⁵. The star-geese berry fruit being astringent, limpid and fragrant, is appetizer, savoury, cordial and increases vāta. Cadamba, dill, tooth-brush-tree, screw pine, thronystaff-tree and Indian plum are indeed dispellers of discordance and curatives of the effects of poison¹⁰⁷. The fruit of Zachum oil plant is bitter, sweet in taste, unctuous, hot and curative of Kapha and Vāta, the false mangasteen fruit is curative of Kapha and pitta, astringent, sweet and light¹⁰⁸. The embelic myrobalan is regarded as possessing all the tastes except the salt. The beleric myrobalan is dry, sweet, astringent, acid, and an excellent curative of Kapha and pitta, and dispels the disorders of body-fluids, blood, flesh and fat¹⁰⁹. The pomgranate is curative of

cacophonia, hyper secretion of mucus and disorders of pitta. It is sweet astringent and acid in taste, is curative of Vāta, digestive stimulant, unctuous, hot, cordial and not antagonistic to Kapha and pitta. The pomgranate which is dry and acid is provokative of pitta and vāta. The sweet one is curative of pitta. So the best variety of pomgranate is the first described.¹¹⁰ The cocum-butter-fruit is astringent, dry and hot, and is good for disorders of vāta and Kapha. The ripe tamarind fruit is slightly different in quality.¹¹³ The Amlavétasa also possesses the same qualities and is laxative.¹¹⁴ The filament of the Pomelo flower is indicated in intestinal colic, anorexia, constipation, weak digestive power, chronic alcoholism and hiccup. It is also indicated in dyspnoca, cough, vomiting, disorders of stools and in all diseases born of vāta and kapha.¹¹⁶ The filament fruit of the Pomelo is light but the rest of the parts are heavy. The long Zedory fruit without the rind is palatable, digestive-stimulant, cordial, fragrant and is curative of Kapha and vāta and beneficial in dyspnoca, hiccup and piles. The common organge fruit is sweet, slightly sour, cordial, promotive of relish for foods, difficult to digest, curative of vāta and is heavy.¹¹⁸ The Almond, Abhiṣuka, walnut, edible-pine lakuca and sweet-Urumāṇa, are heavy, hot, unctuous, sweet, strengthening, curative of vāta, roborant, aphredisiac and increase Kapha and pitta. Buchanania mango should be considered similar in action to the above except in the

quality of being hot. The Assyrian-plum increases Kapha, is sweet, cooling, and heavy. The Alangy increases Kapha, is heavy, delayed in intestines and is curative of excessive heat.¹²⁰ The Samifruit is heavy, hot, sweet, dry and

depilatory.¹²² The fruit of Indian beech is delayed in the intestines and is not antagonistic to Vāta and Kapha.¹²³

The Indian hog-plum, lemon, Bengal currant and common orange are acid and cause bleeding disorders. The Brinjal is curative of Vāta digestive-stimulant, pungent and bitter.¹²⁴

The physalis/parpatākī-berry fruit is promotive of vāta and curative of Kapha and Pitta. The Akṣīka-Fruit is curative of pitta and Kapha, sour in taste and increases Vāta.¹²⁵

The fruits of holyfig, gular-fig, yellow-barked-fig and banyan are sweet, sour after digestion, curative of Kapha and pitta, astringent, sweet, promotive of vāta and heavy. The marking-nut/Bhālātāka is caustic but the pulp of the fruit is sweet and cooling.¹²⁶

THE AVOIDABLE AMONG FRUITS :- are the fruits which are old or unripe or damaged by insects, snakes, frost or sun-heat and which are of improper season and place and putrified, are to be regarded as not fit for use.¹²⁸

5) CLASS OF GREENS/HARĪTAKA-VARGA - The green-ginger is appetizer, digestive stimulant, aphrodisiac and its juice is prescribed in cases of obstruction due to Vāta and Kapha.¹²⁹ The Jambīra/Citrus-medica is appetizer digestive-

stimulant, acute, fragrant, mouth-cleanser, curative of Kapha and vāta vermicide and helps the digestion of food. The garden-radish, when tender allays humoral-discordance, when prepared with conctuous substances cures Kapha and Vāta. The holy-basil/Tulsi is curative of hiccup, cough, poison, dysphonca, pleurodynia, is promotive of pitta and curative of Kapha and Vāta, and is eliminative of f¹³²etor. The Bishop's weed, shrubby-basil, drum-stick, fennel and black-mustard are cordial, palatable and excite the pitta - the gandīra, the hog fruit,¹³⁵ Indian-tooth-ache and sprouts of ginger are, acute, hot, pungent, dry and curative of Kapha and Vāta. The ginger-grass is aphrodisiac, pungent, dry, hot and mouth-cleanser . The celery - Seeds are curative of Kapha and Vāta and curative of painful urinary disorders. Coriander wild-carrot and Samukha are appetizers, Fragrant, not very pungent and rouse the morbid-humors.¹³⁶ The turnip is astringent, acute and beneficial in vāta and Kapha disorders and in piles. Turnip should be used in sudation-therapy and as an article of diet.¹³⁷ The onion is promotive of Kapha, curative of Vāta but not of pitta, it is good-adjuvant for food and is strengthening, heavy, aphrodisiac and appetizing.¹³⁸ The garlic is curative of worms, dermatosis, leprosy, vāta-disorders and Gulma. It is unctuous, hot, aphrodisiac, pungent and heavy.¹³⁹ These in their dried conditions and their fruits are curative of Kapha and Vāta. The rules regarding the greens are the

same as vegetables except in the mode of preparation.¹⁴¹

6) CLASS OF SUGAR-CANE AND ITS PRODUCTS :-

The juice of sugar-cane obtained by chewing and sucking is aphrodisiac, cooling, laxative, unctuous, roborant, sweet and increases Kapha. The machine-pressed-juice is irritant. The Wāmaśāka variety is inferior to the white variety in the matter of coolness, clarity and sweetness.¹⁴³ Gur/Jagary is a great increaser of worms, marrow, blood, fat and flesh. The juice of sugar-cane boiled down to one-fourth, one third or half its original quantity is said to be coarse-gur or immature-gur.¹⁴⁴ It is heavier in the reverse order of the statement i.e. greater the condensation, heavier is the gur. The purified gur is that wherein there is little impurity. If still further purified, it turns into crude-gur. Sugar-candy and crystal-sugar are extremely pure. According to its degree of purity its cooling quality is increased.¹⁴⁵ The sugar from gur is aphrodisiac, slightly unctuous and beneficial to those who are emaciated and suffering from pectoral-lesions.¹⁴⁶ The sugar prepared from Yāsa, is astringent, sweet, cooling and slightly-bitter. The honey-sugar is dry, curative of vomiting and diarrhoea and is depletive. All sugars are beneficial in thirst,¹⁴⁷ hemothermia and burning. Honey is of four kinds viz. bee-honey, wasp-honey, insect-honey and large-bee-honey.¹⁴⁸ Bee-honey is the best of them and wasp-honey is specially heavy.

Bee-honey is of the colour of oil and large-bee honey is said to be of the colour of ghee. Insect-honey is tawny in colour and wasp-honey is stated to be white. In general honey is provokative of vāta, heavy, cooling, curative of hemo thermia and Kapha disorders and is synthesizing, dry, astringent and sweet¹⁵⁰. Use of warmed honey causes death, unwarmed also, it kills patients, suffering from thermal-affections as it is admixed with poisonous matter during the process of accumulation. Being heavy, dry, astringent and cooling, it is wholesome in small doses. There is no disease more difficult of treatment than the condition caused by the chyme-disorder induced by honey. Due to antagonism of treatment involved, it kills a patient as instantly as poison. In chyme-disorders, hot treatment is indicated but hot substances are contraindicated in the chyme-disorder induced by honey. Hence the chyme-disorder of honey is a serious condition causing death as immediately as by poison¹⁵². As honey is composed of various substances, it is the best-vehicle/Anupāna¹⁵³.

7) CLASS OF MILK AND MILK PRODUCTS - Cow's milk has ten properties, it is cooling, soft, unctuous, thick glossy, viscid, heavy, slow and clear. Possessing these qualities which are common with those of the vital essence/ojus, it is promotive of vital-essence¹⁵⁴. Milk is said to be the fore-most among the vitalizers and

rejuvenators. Buffalo's milk is heavier and is more cooling and unctuous than the cow's milk and is beneficial in insomnia and excess of jāṭharāgni.¹⁵⁶ The camel's-milk is slightly dry, hot, saltish, light and recommended in vāta and kapha disorders, constipation, helminthiasis, edema, abdominal affections and piles. The milk of the animals of uncloven-hoof/Ēkaśapha, is strengthening, stabilizing, hot, slightly sour and saltish and dry, curative of vāta affections of the extremities, and is light. The Goat's milk is astringent in action, light and curative of bleeding disorders, diarrhoea, wasting, cough and fever. The sheep's milk is causative of hiccup, dyspnoea, is hot and increases pitta and kapha. The Elephant's milk is strengthening, heavy and excellent stabilizer of the body, Human-milk is vitalizing, roborant and homologous, increases unctuousness, is useful as nasal-medication in bleeding disorders and as an eye-salve in opthalmalgia.¹⁶¹ Curd is an appetizer, digestive-stimulant, aphrodisiac, increases unctuousness and strength, is sour on digestion, hot and curative of Vāta and is auspicious and roborant,¹⁶³ it is recommended in rhynitis, diarrhoea, algid and irregular fevers, anorexia, dysuria and in emaciation. Generally curd is prohibited in autumn, summer and spring and is also unwholesome in bleeding disorders and disorders of Kapha.¹⁶⁴ Curds should not be taken at night, nor should they be taken

without ghee and sugar, nor without green-gram-soup, nor without honey, nor hot, nor without embelic - myrobalans. The curds-lover who violates these rules, would be afflicted with fever, bleeding-disorders, acute spreading affections, dermatosis, anemia, giddiness, and severe jaundice.¹⁶⁶ The immature curd is causative of tri-discordance and the mature-curd is curative of vāta. The cream of curds is seminiferous and whey is curative of Kapha and Vāta and curd cleans the channels.¹⁶⁷ The Butter-milk is to be administered in edema, piles, assimilation-disorders, suppression of urine, abdominal-affections, anorexia and complications arising from elcation therapy and in anemia and toxicosis. The fresh butter is astringent, digestive - stimulant, cordial and curative of assimilation-disorders, piles, trauma and anorexia.¹⁶⁹ Ghee is promotive of memory, intelligence, vital-fire, semen, vital-essence, kapha and fat. It is curative of vāta, pitta, toxicosis, insanity, consumption, inauspicious-looks and fever.¹⁷⁰ It is the best of the unctuous substances, cooling-sweet in taste and on digestion and when prepared according to proper pharmaceutical methods its potency is increased thousandfold and is efficacious in a thousand ways.¹⁷¹ Preserved ghee is curative of intoxication, epilapsy, fainting, consumption, insanity, toxicosis fever and pain in the vagina, ear and the head. The Ghees got from the milks of goat, sheep and buffalo are to be considered as having qualities of the milks themselves¹⁷³

The early and late colostrums and various kinds of cream-chese are beneficial to persons having strong jātharāgni or who suffer from insomnia. Colostrums are heavy, nourishing, aphrodisiac, roborant and curative of Vāta. The solid portion of curds is limpid, heavy, dry and astringent.¹⁷⁵

8) CLASS OF WINES - The wiseman who abstains from all kinds of intoxicating drink and who has his senses under control, is not afflicted with any disorder either somatic or psychic, due to alcohol. No disorder due to alcohol can occur in a person who takes wine in proper manner. Alcohol taken in a proper way is relaxation for all the people afflicted with a multitude of sufferings and sorrows.¹⁷⁷

MERITS OF MEASURED DRINKING :- Wine taken in a proper manner induces exhilaration, courage, delight, strength, health, great manliness and joyous-intoxication. It is an appetizer, digestive-stimulant, cordial, promotor of voice and complexion and is nourishing roborant and strengthening.¹⁷⁹ It relieves fear, grief and fatigue. It acts as a soporific to those suffering from insomnia and as a stimulant of speech in reticent people. It keeps awake people given to excess of sleep and relieve obstruction in the body-passages, renders the mind unconscious of the

Pain of trauma, ligature and other kinds of pain and suffering. It acts as a cure for the disorders resulting from alcoholism. It increases the enjoyment of sense-pleasures and the desire for the continuance of such pleasures. Even to the very aged, alcohol gives elation and delight. There is nothing comparable on earth to the delight derived during the first stage of alcoholic-effects from the perceptions of the five senses, in the case of either the young or the aged.²⁰²

Wine is naturally acid and hot in taste and is considered to be acid on ~~digestion~~^{digestion}. This is its general property.¹⁸¹

SURĀ-WINE - is recommended in emaciation, suppression of urine, assimilation disorders, piles, deficiency of (breast) milk and of blood and is curative of Vāta.¹⁸²

Madirā-Wine is beneficial in hiccup, dyspnoea, coryza, cough, scybalous-stools, anorexia, vomiting, constipation and obstipation and is curative of Vāta.¹⁸³ Jagala-wine - is beneficial in colic, dysentery, auto meteorism, Kapha, Vāta and piles. It is astringent, dry, hot, and curative of edema and is digestive of food.¹⁸⁴ Medicated-wine/Arista - is curative of consumption, piles, assimilation disorders, anemia, anorexia, fever, and other diseases when these arise from Kapha. It is an appetizer and digestive-stimulant. Sugar-wine/Sākarāsava - is palatable and light intoxicant. It is fragrant, curative of painful-urinary disorders,¹⁸⁷

promotive of digestion, a cardiac-tonic and is promotive of complexion and assimilation. The Pakwa-rasa-wine - is appetizer, digestive-stimulant, cordial, beneficial in consumption, edema and piles. It is considered curative of Kapha-disorders and disorders born of the average of unctuous articles. It promotes complexion.¹⁸⁷ The Śīta-rasika wine is promotive of digestion, curative of obstipation, clarifies the voice and complexion, it is a revulsive and is beneficial in edema abdominal affections and piles.¹⁸⁸ Gur-wine - loosens and evacuates feces and flatus. It is nourishing and digestive-stimulant. Bēhédā-wine - is considered beneficial in anemia and wounds. It is considered a digestive-stimulant.¹⁸⁹ The Surā-wine- is acutely intoxicating curative of Vāta palatable. The Mdhvāsava - is depletive and Máireya wine is sweet and heavy.¹⁹⁰ The Fulsee-flower-wine is cordial, dry, appetizing and digestive. The Grape and Sugar-cane wines - are like mādhvīka-wine but not very hot.¹⁹¹ The Honey-wine/ Mādhvīka - is appetizing, digestive stimulant, cordial, strengthening, not antagonistic to pitta, curative of constipation and Kapha. It is light and slightly increases vāta. Surā-wine - taken along with its scum and made out of Barley is dry, hot, increasive of Vāta and pitta, is heavy and delayed in digestion.¹⁹² Madhūlikā-Wine - increases Kapha. The Sāuvīraka and Tuṣodaka wines - are digestive-stimulant, promotive of digestion, curative of cardiac-dis-orders, anemia and worms, beneficial in assimilation disorders and piles and both are laxative.¹⁹⁴ The Sour-Conjee-wine(Amla-kānjikam)-

is curative of burning and fever in the form of application, in the form of potion, it is curative of vāta, Kapha and constipation and is a laxative and digestive stimulant.¹⁹⁵

DISCUSSION - Fresh wine is generally heavy and provokative of humors, and old-wine is purificative of body-channels, digestive-stimulant, light and appetizing. It is observed that wine is exhilarating, pleasant, strengthening and relieves fear, grief and fatigue. It gives courage, virility, mental exaltation, satisfaction, plumpness and vitality. If it is taken by virtuous men in proper manner and systematically, it acts like nectar. Wine is an appetizer, digestive-stimulant, promoter of voice and complexion, and is nourishing, roborant, and strengthening, wine acts as a soporific to those suffering from insomnia. It acts as a stimulant of speech in reticent-people. It keeps awake people given to sleep, and relieves obstruction in the body-passages, renders the mind unconscious of the pain of trauma, ligature and other kinds of pain and suffering. It acts as a cure for the disorders resulting from alcoholism. Wine increases the enjoyment of sense-pleasures and the desire for the continuance of such pleasure. Even to the aged, alcohol gives elation and delight. There is nothing comparable on earth to the delight derived during the first stage of alcoholic-effects from the perception of the five senses in the case of either the young or the aged. But wine by nature, is regarded as similar to food in its effects. It

is productive of disease if taken in improper manner, but is like ambrosia, if taken in proper manner. If those given to constant exercise and indulgence in women and wine, take meat-juice daily, they will never fall ill or become weak. Alcohol has food-value i.e. calorific-value therefore it should be consumed in moderation and a high-protein diet should be taken immediately. This will prevent or minimise liver-damage, because all wines are detoxicated in the liver which is wearied out more quicker with more and more consumption of wine, which is habit-forming. If the kind, manner, and dose of wine are transgressed by a person who has no self-control he suffers from all the ill effects of the alcohol.

9) THE CLASS OF MEATS - (MĀMSA-VARGA) -

The cow, the ass, the mule, the camel, the horse, the panther, the Lion, the bear, the monkey, the wolf, the tiger, the hyena, the large brown mongoose, the cat, the mouse, the fox, the jackal, the hawk, the dog, the blue jay, the crow, the golden-eagle²⁰⁸, the honey-buzzard, the bearded-vulture, the owl, the Sparrow-hawk, the owlet, and the fish-eagle are the beasts and birds of the terror-(prasaha) group of creatures²¹⁰. The white, the dark-brown, the reticulated and the black ones are the four varieties of pythons, the hedge-hog, muskshrew, frog,

iguana, Pangolin, gecko, marmot, mongoose, and porcupine are the burrowing - creatures/²¹²Bilésayas. The wild-bear, the Yak, the rhynoceros, the buffalo, the gayal-cow, the elephant, the antelope, the hog, the deer - are the wet-land-animals (²¹³Mrgas). The tortoise, the crab, the fish, the estuarine crocodile, the whale, the pearl-oyster, the counc-shell-snail, the catfish, the gangetic-garial, the susu or gangetic-dolphin, and the magar, the great Indian - Crocodile - these are the aquatic-animals.^{213A} The swan, the domiselle-crane, the snow-wreath-crane, the common-crane, the goose, the Pelican, the Skimmer, the Lily trotor, the comb-duck, the Wattled lap-wing, the Snake-bird, the little cormorant, the whistling teal, the common-river-tern, the trumpeter, the white-eyed-pochard, the screamer, the Water-hen, the Cobler's owl-bird(Avocet), the flamingo, the grebe (moor-hen) the laughing-gull, the petrol, the tropic-bird, the frigate-bird, the Sārāsa-crane or the rakta-śīrṣaka the rudy sheldrake- and other similar birds are the aquatic birds.²¹⁷ The chital or spotted deer, the elk or wāpiti, the hangal or Kashmir deer, the hare, the corial or wild sheep, the roe deer, the mule deer, the barking deer, the gazelle, the red deer, the black Indian antelope, the Indian Sambhar, the black-tailed deer, the musk deer and the deerlet are the Jāngala-animals.²¹⁹

THE GALLINACIOUS-BIRDS (VIŠKIRA-BIRDS):- are the common-quail, the rain-quail, the jungle-bush quail, the grey-partridge, the chukor, Sushi-chukor, the red jungle-fowl, the male-bustard, the female-bustard, the peacock, the partridge, the cock-heron, the stork, the adjutant, the mill-partridge, the ibis, the cattle egret and the spoon-bil.²²²

THE PECKER/PRATUDA-BIRDS :- The woode-pecker, the king-bird of paradise, the coucal, the common mynah, the butcher's bird, the Koel, the bulbul, the cow-bird, the babbler, the scarlet-minivet, the minivet, the bengal-treepie, the tree-pie, the toucan, the hoopoe, the horn-bill, the green-barbet, the king-fisher, the baya or weaver-bird, the dove, the green parakeet, the large-Indian parakeet, the window-bird, the blossom-headed parakeet, the sun-bird, the honey-sucker, the shama-thrush, the house-sparrow, the tree-sparrow, the five crested wren, the pigeon, the white pigeon, these are the pecker group of birds.²²⁶

THE TEARER AND THE OTHER GROUPS/PRASAHĀDI-VARGA :-

The creatures that eat their food after tearing it from its place are known as tearers/prasaha. Owing to making the lodgement in the holes in the earth such creatures are called burrowing-creatures/Bhūśaya. Those that dwell in wet land are known as wet land creatures/Ānūpa. Owing to their living in water some creatures are known as aquatic/Jalaja. Those that move in water are known as water-roamers/Jalācara.²²⁸

Those that dwell and roam on the jāngala-type of land are known as jāngala-creatures. Those that scatter the food with their claws and pick it up are known as gallinacious birds/viskiras, and those that peck and pick-up their food are called peckers/pratudas. These are the eight varieties of the sources of flesh.²³⁰

THE QUALITIES OF THE FLESH OF TEARERS ETC. -

The tearer, the burrower, the wet-land, the aquatic and the amphibion creatures - these five groups are heavy, hot, unctuous, sweet and promotive of strength and plumpness. They are aphrodisiac and highly curative of Vāta and great provokers of Kapha and pitta. They are wholesome to the persons who take daily exercise and whose digestive power is strong. The flesh of the tearer group of carnivorous animals is good to patients suffering from chronic piles, assimilation disorders and consumption.

The flesh of the common-quail, the pecker-group and the Jāngala-animals is light, cooling, sweet and slightly astringent in taste and is beneficial to those who suffer from the tri-discordance in which pitta is predominant, vāta is moderate and Kapha is a sequela. The flesh of the gallinacious birds of the bustard group differs slightly in action from the tearer-group.²³⁶

Flesh of the Goat is not very cooling, not heavy nor unctuous. It is a non-disturbant of the body-humors and being

homologous to the human body-elements, acts as a roborant without being deliquescent in effect. The flesh of SHEEP is heavy due to its cooling and sweet properties and is roborant. The sheep and the goat are found both in wet and jāngala countries hence their class cannot be defined. ²³⁹

SPECIAL QUALITIES:

The flesh of the peacock is most conducive to sight/eyes, hearing, intelligence, body-heat, youth, complexion, voice and life. It is strengthening curative of Vāta and promotive of flesh and semen. The flesh of the SWAN - is heavy, hot, unctuous sweet and it bestows voice, complexion and strength. It is roborant, seminiferous and curative of vāta. ²⁴² Flesh of COCK is unctuous, hot, aphrodisiac, roborant strengthening to the voice, tonic, highly curative of Vāta and sudorific. ²⁴⁴ The flesh of partridge is heavy, hot, sweet and being neither limited to wet land nor to dry land, it rapidly controls the tri discordance with Vāta - predominance. The flesh of the GREY-PARTRIDGE - being, cooling, sweet, light is recommended in the disorders of Pitta, kapha, blood and of mild-vāta. The flesh of the common quail - is astrigent, sweet in taste, light, highly promotive of the digestive-fire alleviate of tridiscordance and pungent on digestion. ²⁴⁶ The flesh of IGUANA is sweet on digestion, astrigent, pungent in taste, alleviative of vāta and pitta and is roborant and strengthening. ²⁴⁷ The flesh of PANGOLIN - is sweet, and acid in taste and is said to be Pungent on digestion. It is curative of vāta, pitta and Kapha as also of cough and dyspnoea. ²⁴⁹ The flesh of the domestic PIGEON -

is astringent in taste, tender cooling, curative of bleeding-disorders and sweet on digestion. The flesh of the WILD-PIGEON - is slightly lighter and cooling, astringent and diminishes the filtration of urine.²⁴⁹ The flesh of the GREEN - PARAKEET - is acid and astringent in taste, pungent on digestion, and is cooling and beneficial in consumption cough and wasting. It is light and digestive-stimulant.²⁵⁰

The flesh of the SPARROW - is sweet, unctuous, highly promotive of strength and semen and alleviate of tri-discordance and vāta.²⁵¹ The flesh of HARE is astringent in taste, limpid, dry, cooling, pungent on digestion, light and sweet. It is recommended in tridiscordance where vāta is relatively mild.²⁵² The flesh of the BLACK-BUCK^{Ena} is sweet in taste and on digestion, alleviate of tri-discordance, generally wholesome, light, obstipative of feces and urine and cooling.²⁵³ The flesh of the HOG - is productive of unctuousness, is roborant, aphrodisiac, acopic, curative of Vāta, strengthening, appetizing, sudorific and heavy.²⁵⁴ The COW's flesh is beneficial in disorders due exclusively of Vāta, rhynitis, excessive gastric-fire and atrophy of flesh.²⁵⁵ The flesh of the BUFFALO is unctuous, hot, sweet, aphrodisiac, heavy and nourishing. It also promotes firmness and corpulence, gives energy and induces sleep.²⁵⁷ The flesh of FISH -in general is heavy, hot, sweet, strengthening, roborant, curative of Vāta, unctuous aphrodisiac and is said to be highly inconducive to health.²⁵⁷

The flesh of ROHITA-FISH - owing to its living on moss and its habit of not sleeping is digestive-stimulant, light, and

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promotive of great strength. The flesh of TORTOISE - is
 promotive of complexion curative of Vāta, aphrodisiac,
 beneficial to sight, promotive of strength, intelligence and
 of **memory**, wholesome and curative of consumption. The flesh
 of RHINOCEROS is deliquescent, promotive of strength, sweet,
 unctuous, roborant, promotive of complexion acopic and
 curative of Vāta. The EGGS of swan, the Chukor, the cock, the
 peacock and of sparrow are beneficial in oligospermia,
 cough, cardiac disorder and pulmonary lesions. They are
 sweet, not irritant, and immediately strengthening. No other
 food excels **flesh** in its roborant action.

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AVOIDABLE AMONG MEATS - The flesh of the animal which is dead,
 emaciated, very fat, old, too young, killed by poisoning, reared
 in unnatural habitat or killed by a tiger, or snake should
 be avoided. The flesh of the contrary description is wholesome,
 roborant and promotive of strength. The qualities of
 Meat-juice/Māmsa-rasa- For all creatures the meat - juice is
 most nourishing and cordial and for those that are wasted,
 convalescing, emaciated, deficient in semen and desirous of
 enhancing strength and complexion, meat-juice is to be
 regarded as nectar-itself. Meatjuice administered as
 indicated is curative of most diseases. It is promotive of
 life, voice, youth, intelligence, sense-faculties and
 longevity. If those given to constant exercise and indulgence
 in women and wine take meat juice daily, they will never
 fall ill or become weak.

THE QUALITIES ACCORDING TO HABITAT AND FOOD - An animals food and habitat, body parts, constitution, body-elements, activity, sex, size, mode of preparation and measure are explained as follows.²⁶⁵

Wet-land, water, sky, arid-land and the feed constitute an animals habitat and food. Animals which are native to water and wet-land or heavy things are all to be regarded as heavy. The light-feeders are light, such as those native to arid-land and moving in arid-land.²⁶⁷ The body limbs are the thigh-bone, head, shoulder and others. The shoulder is heavier to digest than the flesh of thigh-bone. The chest is heavier than the flesh of the shoulder-bone. The flesh of head is heavier than that of the chest. The testes, skin, phallus, hips, kidneys, liver, rectum, trunk, and bone-marrow are heavier than the flesh in the body of the animal.²⁶⁹

DISCUSSION OF HEAVY AND LIGHT QUALITIES - By nature green-gram is light, so too are quail and grey-partridge. The black-gram is by nature heavy and the flesh of hog and buffalo too are likewise.²⁷⁰ The blood and the body-elements should be regarded as increasingly heavy in their due order. Creatures that are given to much activity are lighter than those that are lethargic. Heavyness is the characteristic of males in general, while light-ness is the characteristic of females.²⁷² Those that are of huge size in each class are heavy and those that are otherwise are light. The heavy articles it should be known, become light by preparation and the light ones become heavy just as rice becomes light when roasted and roasted corn-flour becomes heavy when prepared into balls and cooked.²⁷³

DISCUSSION OF QUALITY DETERMINING THE MEASURE OF FOOD :-

The proper measure of heavy and light articles of diet has been described as - intake of heavy articles in small measure and of light articles in large measure. Hence the light articles should be taken to full satisfaction. Articles of diet should be taken in proper measure and the proper measure should be in accordance with one's strength of gastric-fire. Because strength, health, longevity and the vital breath are dependant on the state of the gastric-fire. The gastric-fire/ Jāṭharāgni burns fed by the fuel of food and drink or dwindles when deprived of them.

DISCUSSION OF APPLICABILITY OF MEASURE :- This consideration of heavy and light articles is with reference to those, who are generally weak, indolent, unhealthy, delicate of health- and given to luxury. With reference to those whose jāṭharāgni is strong, who are accustomed to hard articles of diet, who are given to constant labour and have huge capacity for the consumption of food, the consideration of heavy and light qualities of dietary articles is not necessary.

The disciplined man who practises wholesome diet lives for a period of 36000 nights i.e. one hundred years -blessed by good men and free from disease.

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10) THE CLASS OF COOKED FOODS - Thin gruel removes hunger, thirst weariness, weakness, stomach-disorder and fever. It causes perspiration, stimulates jāṭharāgni, and regulates the course

of flatus and feces. Thick-gruel^{is} nourishing, astringent, light and cordial. Gruel-water kindles the gastric fire and regulates the downward course of vāta. It softens the channels and causes perspiration. It sustains life on account of its quality of stimulating, ththe gastric fire and of lightness, in those that have undergone the lightening-therapy, purificatory procedure, and those who have developed thirst after the unctuous dose has been digested.²⁷⁸

THE QUALITIES OF THIN-GRUEL ETC. :- The thin gruel of roasted paddy is acopic, particularly to persons of weakened voice. The gruel-water of roasted-corn-flour is alleviative of thirst and diarrhoea, promotive of concordance of body-elements. Generally beneficial, stimulative of gastric fire and curative of thirst and swooning. The gruel-water of fried-corn, well seasoned, ought to be given to persons of weak and irregular gastric fire, to children, the aged, women and to persons of delicate health.

ROASTED PADDY-FLOUR/LĀJĀ - if mixed with long-pepper and dry ginger boiled with corn and sour-pomegranate it allays hunger and thirst. It is wholesome and removes the residual morbidity in those who have undergone, purificatory - procedure. The roasted-corn flour is astringent, sweet in taste, cooling and light.²⁸¹

The cooked-rice - The rice that is well cleansed, squeezed out, steam-softened and warm makes light food. In toxicosis

and Kapha-disorders boiled-rice is indicated. Cooled-rice, uncleansed, with the boiled-water not pressed out, not properly softened and eaten cold is heavy.²⁹⁹

THE QUALITIES OF RICE COOKED IN COMBINATION WITH FLESH ETC. -

Rice prepared with flesh, vegetables, fat-oil, ghee, marrow of fruit is strengthening, nourishing, cordial, heavy and roborant. Likewise is rice cooked together with black-gram, til, milk and green-gram. Kulmāṣa is heavy dry Vāta-promotive and loosens the stools.³⁰¹

As regards the edibles prepared by steam-boiling out of pulses, wheat and barley, the physician should determine their qualities of heavyness and lightness in accordance with the substance used.

Unseasoned soup and well seasoned soup, thin and thick meat-juices, sour and unsour broths, of these each should be regarded heavier than the other, in order of statement.³⁰³

Roasted-barley flour/Saktū- the roasted cornflour is provokative of vāta, dry, increases the fecal matter and regulates peristalsis. When drunk it immediately nourishes the man and strengthens him at once. The flour of roasted-sali-rice is sweet, light, cooling, astringent, curative of bleeding disorders, thirst, vomiting and fever.³⁰⁴

BARLEY - PAN - CAKE AND FRIED BARLEY :- The apūpa pan-cake of Barley is curative of the following disorders and the fried -

Barley also acts likewise; mis peristalsis, coryza, cough urinary disorders and throat-Spasm.

The preparation known as Dhānā is generally revulsant. It is nourishing because of its dryness and difficult to digest owing to its delaying tendency in the intestines. The Virūḍha-dhānā, Śaṣk³⁰⁵ulī, Madhukroḍas with Pindakas, Pūpa and Pūpalikā and other preparations of flour are extremely heavy. Edibles prepared with fruits, flesh, fat, vegetables, til-paste and honey are aphrodisiac, strengthening, heavy and roborant. The Véśawāra/minced-meat is heavy, unctuous and increases strength and plumpness. Apūpa-preparations made of mild and sugar-cane juice are heavy, nourishing and aphrodisiac.³⁰⁷

PREPARATIONS MIXED WITH gur/jagary or with milk, honey and sugar, are aphrodisiac, strengthening and very heavy.³⁰⁸

THE PREPARATIONS OF WHEAT ETC:- The many kinds of preparations of wheat mixed with unctuous substances or prepared in them are heavy, nourishing, aphrodisiac and cordial. The preparations of wheat-flour such as Dhānā, Parpaṭa, Apūpa etc. become light by being seasoned. Knowing them, thus, one should prescribe them accordingly.³¹⁰

THE FLATTENED-RICE/PRTHUKA - is heavy. It ought to be eaten in small-quantities - after being fried. Fried-barley is slow in digestion, while unfried barley causes loose-motions.³¹¹

Preparations of pulses are provokative of vāta, dry and cooling. They ought to be taken in small quantities with, pungent, unctuous and saltish substances.³¹²

SUMMARY OF THE DISCUSSION ON QUALITIES :- Preparations that require to be taken over a low fire, for a long time and that are thick and hard are heavy, get slowly digested and impart plumpness and strength. The heavyness and lightness of preparations ought to be determined according to the combination of the substances, the nature of preparation and the measure of each substance.

VIMARDAKA - prepared with ripe, unripe, softened and roasted substances is heavy, cordial, aphrodisiac and well-suited to strong-persons. The preparation called Rasālā/Śrīkhaṇḍa - is roborant, aphrodisiac, unctuous, strengthening and an appetizer. Curds taken with sugar increase the unctuous-element are nourishing, cordial and curative of Vāta.³¹⁵

QUALITIES OF BEVERAGES/PĀNAKA - the potion made of grapes, dates and Indian-jujube is heavy and delayed in the intestines. So is the potion made of sweet-Flasah, honey and products of sugar-cane. The qualities and actions of these beverages/drinks should be determined by knowing the nature of individual substances, the quantity used and the combinations of pungent and acid tastes. The Rāga

and Sādava - are pungent sour, sweet, salt and astringent. They are pleasant to taste, cordial, digestive-stimulant and appetizers.³¹⁹ The linctuses of mango and embelic-myrobalan, on account of their being unctuous, sweet, and heavy, are roborant, strengthening and nourishing, Considering the admixture, preparation and measure of ingredients used in these electuaries, the characteristics and action of each of these should be determined.³²⁰ The Śukta-beverage is provokative of bleeding-disorders and Kapha, and regulative of Vāta. One should know the properties of the bulbs roots, and fruits etc. fermented in this beverage, to have the same qualities. Śindākī and other fermented articles which have become sour owing to preservation over a long period are appetizing and light. The physician should know all about this class of cooked-foods.³²³

CONCLUSIONSTO THE CLASS OF COOKED-FOOD - Thus, the foods and drinks that are generally in use are described; For it is not possible to indicate the totality of substances by their individual names, qualities actions etc. Since there is no substance which may not be used as a medicine, the substances not spoken of here, are to be assessed with reference to their qualities according to the opinion of the people in whose country they are found.

11) THE CLASS OF ADJUVANTS/ĀHĀRA-YOGĪ-VARGA :- General qualities of Til-Oil - It is astringent in the after-taste,

sweet, subtle, hot, diffusive, causative of pitta and leading to occlusion of urine and feces. It does not increase Kapha.³²⁶ It is the best among the alleviatives of Vāta, strengthening, good for the skin and increasive of intelligence and gastric-fire. It is curative of all disorders when it undergoes admixture and preparation. By the use of oil in olden days, the kings of Dāittyas became unaging, free from disease and fatigue, and endowed with great-strength in the battle.³²⁸ The CASTOR-OIL is sweet and heavy and increases Kapha. It is highly curative of Vāta, Rakta-gulma, heart-disease and chronic fever. The white rapeseed-oil - is pungent, hot, vitiative of blood, and pitta, depletive of Kapha and semen and curative of Vāta - disorders, pruritus - and wheels.³³⁰ The oil of Buchanana's Mango is sweet, heavy and increasive of Kapha.³³¹ It is beneficial in cases where Vāta and Pitta are found combined as it is not very hot. The linseed-oil (Atasī-Tāila) - is sweet, sour and pungent after digestion, hot in potency, beneficial in Vāta and provokative of bleeding disorders.³³² The Safflower-Oil - is hot, pungent after digestion and heavy. It is excessive irritant and provokes all body-humors. The qualities of other oils which are used in food and which are derived from fruits not mentioned here are to be known according to the qualities of the fruits themselves.³³⁴

THE ANIMAL-MARROW AND FAT - are sweet, roborant, aphrodisiac, strengthening and according to the nature of animal, their nature

is to be determined as cooling or hot,³³⁵ GINGER is slightly unctuous, digestive-stimulant, aphrodisiac, hot and curative of Vāta and Kapha, Sweet after digestion, cordial and appetizing. GREEN-LONG PEPPER - increases Kapha, is sweet, heavy and unctuous. When dried it is dispeller of Kapha and Vāta, pungent and hot and is considered aphrodisiac, light, appetizer, and being depletive and dessicant, it is digestive-stimulant, and curves Kpha³³⁸ and Vāta.

ASAFETIDA/HINGU - is a curative of Vāta, Kapha, and obstipation. It is pungent, hot, digestive-stimulant, light, alleviate of Colicky-pain, digestive and appetizer,³³⁹ ROCK-SALT/Sāindhava - is the best of salts. It is appetizer digestive stimulant, aphrodisiac, improves eye-sight and is non-irritant. It is curative of tridiscordance and slightly sweet.³⁴⁰ The SANCAL-Salt/Sāuvarcala-being subtle, hot, light, fragrant and relish giving, it is de-obstruent, cordial and purifies the eructations.³⁴¹

The BIDA-SALT - being sharp, hot and diffusive - is digestive stimulant, cures colicky pain and regulates the upward and downward courses of Vāta.³⁴² The EFFLORESCENCE - Salt/Audbhida-lavaṇa, is slightly bitter, pungent, slightly alkaline sharp and liquefacient. The KĀLABĀGA-ROCK-Salt/Kāla-Lavaṇa - has no odour and its qualities are those that of sañcala-salt, the SEA-Salt/Sāmudra-Lavaṇa is slightly sweet. The EARTH-Salt/Pāmsuja-Lavaṇa - is slightly bitter and pungent. All salts

appetizing, digestive, laxative and curative of Vāta.³⁴⁷ The Barley-alkali/Yavakṣāra - cures diseases of the heart, aemia, assimilation disorders, splenic-disorders, constipation, throat-spasm, cough of the Kapha type and piles. All alkalies/KṢĀRAS - are like fire, acute, hot, light, dry liquefacient, digestive, corrosive, caustic, digestive-stimulant and destructive of tissues.

Celery seeds, black-cumin, cumin, bishop's-weed, coriander and Indian tooth-ache are appetizing, digestive stimulant and dispellers of Vāta, Kapha and fetor. Dietary adjuvants do not, however, admit of rigid-classification.³⁴⁸

12) CLASS OF WATERS / JALA-WARGA - All water is of one kind and falls from the heavens ordained by Indra. While it is falling and after it has fallen it is affected by the changes of place, and time.³⁴⁹ While falling from the sky it is influenced by the effects of the seasonal courses of the moon, the Wind and the Sun. When it has fallen on the earth, it is affected by the qualities of the earth on which it falls viz. cold, hot, viscosity, dryness etc. The natural properties of the Celestial-water/Divya-Jala - are coldness, purity wholesomeness, palatableness, clearness and lightness, after the waters have fallen these properties are modified by the receptacle.³⁴⁹ When it falls on white earth it acquires astringent taste, on yellowish-white earth it becomes bitter, on tawny-earth it becomes alkaline, on brine-earth it becomes Saltish, on black-earth it becomes sweet. Water flowing

originating from the Malaya-mountains, which carry stones and sand in their course, is pure and is like nectar. The water of the rivers flowing towards the West is wholesome and pure.³⁶⁵

Water of the slow flowing rivers towards the eastern seas is generally heavy. The waters of the rivers originating from the Pāriyātra, Vindhya and Sahya mountains cause diseases of the head and the heart, dermatosis, and elephantiasis.³⁶⁶

The waters of the rivers which flow during the rainy-season and are polluted by earth worms, serpents, mice and excrement are provokative of all the humors.³⁶⁷ The qualities of the waters of tanks, wells, ponds, springs, lakes and cascades should be classified according to their locations in wet-land, mountaineous land and arid-land.³⁶⁸

UNWHOLESOME WATERS - The water which is slimy, insect-laden and putrified by leaves, moss and slush, discoloured, distasteful, dense and stinking is unwholesome to drink. The sea-water has the smell of raw-flesh, is causative of tridicordance and is saltish in taste.³⁷⁰

EFFECTS OF ANUPĀNA - Post-prandial drink gives nourishment, pleasure, energy, roborance, sense of satisfaction, settles down the food eaten, breaks the mass of food, imparts softness, liquefies, digests and brings about quick assimilation and diffusion in the body.³⁷¹

When water as anupāna is interdicted - Neither those in whom the vāta is provoked in the upper parts of the body nor those

that suffer from hiccup, dysphoea or cough nor those that are engaged in singing, lecturing or studying, nor those that are suffering from the pectoral-lesions should drink water after eating. If done so such water takes away from the throat and chest the unctuous quality of the meal and leads to great morbidity.³⁷⁴

RECOMMENDATION REGARDING FOOD AND DRINK - That drink which is opposite in quality to that of the food taken is the proper corrigent. Whatever drink is not deleterious, to the body-elements, is to be considered the right post-prandial-drink. One should take as post-prandial-drink, that which is wholesome, having examined the eighty-four kinds of wine and which water is fit to be drunk and which not.³⁷⁶

GENERAL RECOMMENDATIONS - Unctuous and hot drinks in conditions of Vāta, sweet and cooling ones in those of pitta, dry and hot ones in Kapha and meat-juices in wasting are considered the best.³⁷⁷ For those fatigued by fasting, travel, lecturing, society of women, wind, sun, and exertion, milk as a post-prandial drink is as wholesome as nectar, Surā-wine is prescribed as a post-prandial drink for building up the ematiated - Hydromel (honey water) is recommended as a post-prandial drink for reducing overweight. For those suffering from weak-gastric fire and insomnia as the result of the torpor, grief, fear and fatigue and for those accustomed to wine and meat, wine is prescribed as a post-prandial drink.³⁷⁹

DIET, DIETETICS AND THE MIND -

It is already described that the food and drinks that are wholesome in form/colour, taste, odour and touch produce physical strength, promote complexion and life etc. Āyurvēda holds that like the body the mind is also nourished, maintained and sustained by the righteous dietary regimen. Starvation and malnutrition cause ill health of the body as well as of the mind. In Āyurvēda it has been said time and again that the psyche and soma i.e. the mind and the body are inseparable right from inception of life till death. The diseases too are of twofold nature i.e. 1) Psychic and 2) Somatic. Rajas/passion and Tamas/ignorance are the Vitia of the mind and Sattva by its virtue is the quality of the mind. As the food and drinks are ultimately converted into the physical ingredients of the body like body-humors, body-elements & excretory products even so the same food and drinks produce Sattva, Rajas and Tamas, the ingredients of the mind. Diet that consists of the articles that are incompatible, vitiated and unclean are the causative factors of insanity/Unmāda. The humors in the body of the weak-minded, getting morbid by the above factors, and, in their turn vitiating the brain, the seat of intelligence, become localized in the channels of the nervous system and soon derange the function of the brain (ca.ci.IX-4.5). Similarly in those persons in whom the humors have become excessive and deranged by ~~addiction~~ to unwholesome and unclean food, and the Sattva quality has become obscured by passion and ignorance, the

brain has become occluded with morbid humors and the mind oppressed with worry, passion, fright, anger, grief, anxiety etc. epilepsy/Apasmāra makes its manifestation (Ca.Ci.-X-4-5). Thus insanity and epilepsy are the examples of two major Psychic-disorders for which incompatible, vitiated,unclean and unwholesome dietary is directly responsible. Therefore one ought be righteous in one's dietary regimen and clean dietetic-habits. In view of this one should eat such foods and drinks which will increase and promote Sattva quality of the mind. Foods and drinks causative of Rajas should,as far as possible be avoided or consumed in less quantity. It is recommended for all that foods and drinks causative of ignorance/Tamas be avoided totally.

Apart from these aspects of diet and dietetics with reference to sound and positive mental health and prophylaxis of psychic-disorders one yet more important aspect is the Food for themind.

FOOD FOR THE MIND :

In this Science the mind is considered as both a sensory and a motor organ i.e. two in one. The mind is an instrument or faculty for perception of pleasure, pain etc. It is inseparable from the Self and therefore for-ever associated with the Self. The mind is said to be endless, subtle in nature and eternal. On one hand it performs the function of animating and regulating the five sensory-organs and on the other hand it discharges the motor-functions through the five

motor-organs. As a sensory-organ it receives ingrams such as sound, touch, taste, sight and smell which are respectively the objects of the organs of hearing, touching, tasting, seeing and smelling. These data are processed and fed to the Self. Decisions are taken by the intellect, the higher faculty of the mind. The feed back is again sent to the mind for execution of appropriate action through the agency of the connective or motor-organs. Thus each stimulus from the external environ is received and attended to by the mind. The mind has many more intricate functions to do. They can be successfully done only by a sound, highly developed and the promptly active mind. For maintaining sound mental health and performing routine psychological functions routine and wholesome foods and drinks are sufficient. But for attaining higher intellectual and spiritual goals, the mind requires quite a different type of food. In this Science Fourfold goals of human-life are described. They are Dharma/Virtue, Artha/Wealth, Kāma/enjoyment and Mokṣa/Salvation. For attaining the highest goal of Mokṣa/Salvation, this science has recommended Sad-Vṛtta/Good-conduct, Sadācāra/righteous behaviour, Acāra- Rasāyana/Vitalizer in form of good-practices, Nāiṣṭhikī-Cikitsā/treatment for cultivation of firm and good faith, and last but not the least the means for salvation/Mokṣa-mārga. A treasure of knowledge on this topic is observed diffused throughout the Āraka-Saṁhitā. They all are food for the mind for its higher functions.

Thus, in the Caraka-Samhitā, all aspects of the Diet and Dietetics are discussed. Various topics coming under purview of this subject are diffused through the 120 chapters. This thesis is an attempt in re-searching them, collecting together and to Re-arrange and Re-present them in a systematic manner. By doing this propriety of all such topics has been brought about and the whole subject has been dealt with in detail from an altogether new perspective.

DISCUSSION -

Beginning with the praise of food and ending with food for the mind, this Chapter corresponds to Chapter No.27 in the original Ca. Sū., of course with many alterations and additions.

The important and vital aspects in this Chapter are on the spot appended with discussion/commentary in the body of the Chapter itself.

CONCLUSIONS -

- 1) There are in fact innumerable articles of food and drink and with the changing times there is addition of a considerable number of such articles. However, for the practical purpose and from a broad point of view, all these are broadly/basically classified in altogether twelve groups by Ātréya.
- 2) This classification is done so that it is universally applicable for all the times and reserves allowance for addition as well as omission with respect to both the criteria.

- 3) Though there are infinite number of dietary-articles on this planet in its hook and corner, they can be included in one or the other class, out of the twelve illustrated by Ātreya.
- 4) Whereas question whether dietary ought to be vegetarian or non-vegetarian and inasmuch as number of non-vegetarian articles of diet with their details are incorporate in the description, it can be conclusively concluded that views of Ātreya are based on practical observation and therefore representative of universal truth with reference to diet & dietetics.
- 5) The description of these twelve classes is so clear, ~~detailed~~ and expansive that neither any discussion nor any comments on them are necessary. In spite of this fact discussion is appended to some classes e.g. class of wines, discussion on heavy and light qualities etc.
- 6) Conclusions to description of some classes are also appended on the spot e.g. the class of cooked foods.
- 7) Description of the twelve classes of dietary-articles is followed by recommendations regarding food and drink and general recommendations.
- 8) The most important and contributory aspect as regards this Chapter is addition of the aspects of dietary with reference to the mind and the food for the mind which have not been dilated upon by either the contributory-authors or even ^{by} any one out of 43 known commentators of this foremost medical-work.

- 9) No doubt the body by hosting the psyche and the soul serves as a medium of expression, but practically it is observed that the psyche bears more importance than the Soma/body in the ultimate race.
- 10) Thus, the topic of diet and dietetics is completed by describing its major, minor and even the minutest aspects with special reference to Annapāna-Catuṣka in the Sūtrasthāna of the Caraka-Samhitā, with addition of two big chapters for completing it in its real sense, and true spirit.

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